

1603

•

PETITION

•

APOLOGETICALL

&

ANSWER

•

1604

•

1604



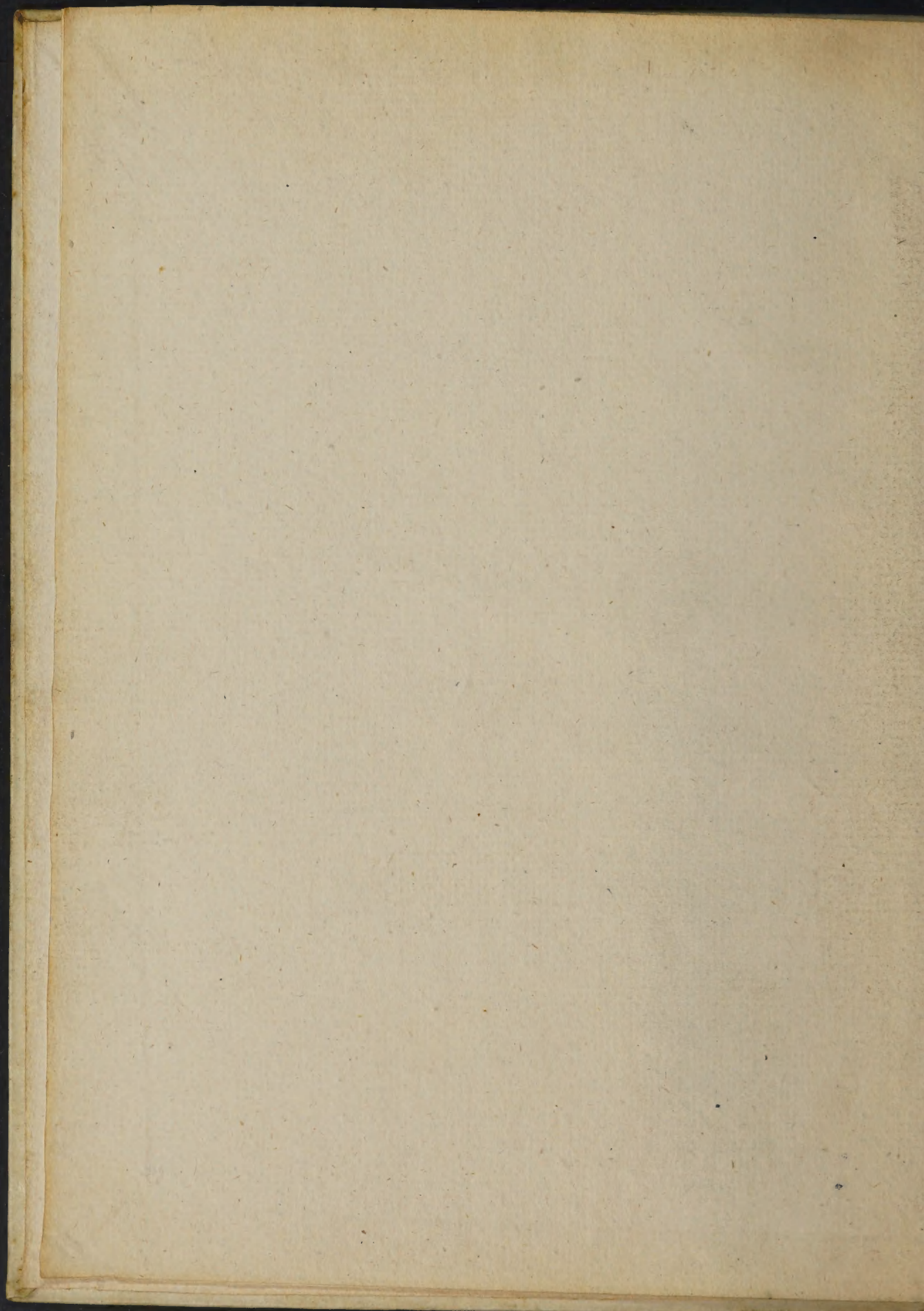




V.

Potterton

C. a. S. Hawker



2/5/4

A PETITION
A POLOGETICAL
CALL, PRESENTED TO THE
KINGES MOST EXCELLENT MAIESTY,
BY THE LAY CATHOLIKES
OF ENGLAND,
in Iuly last.

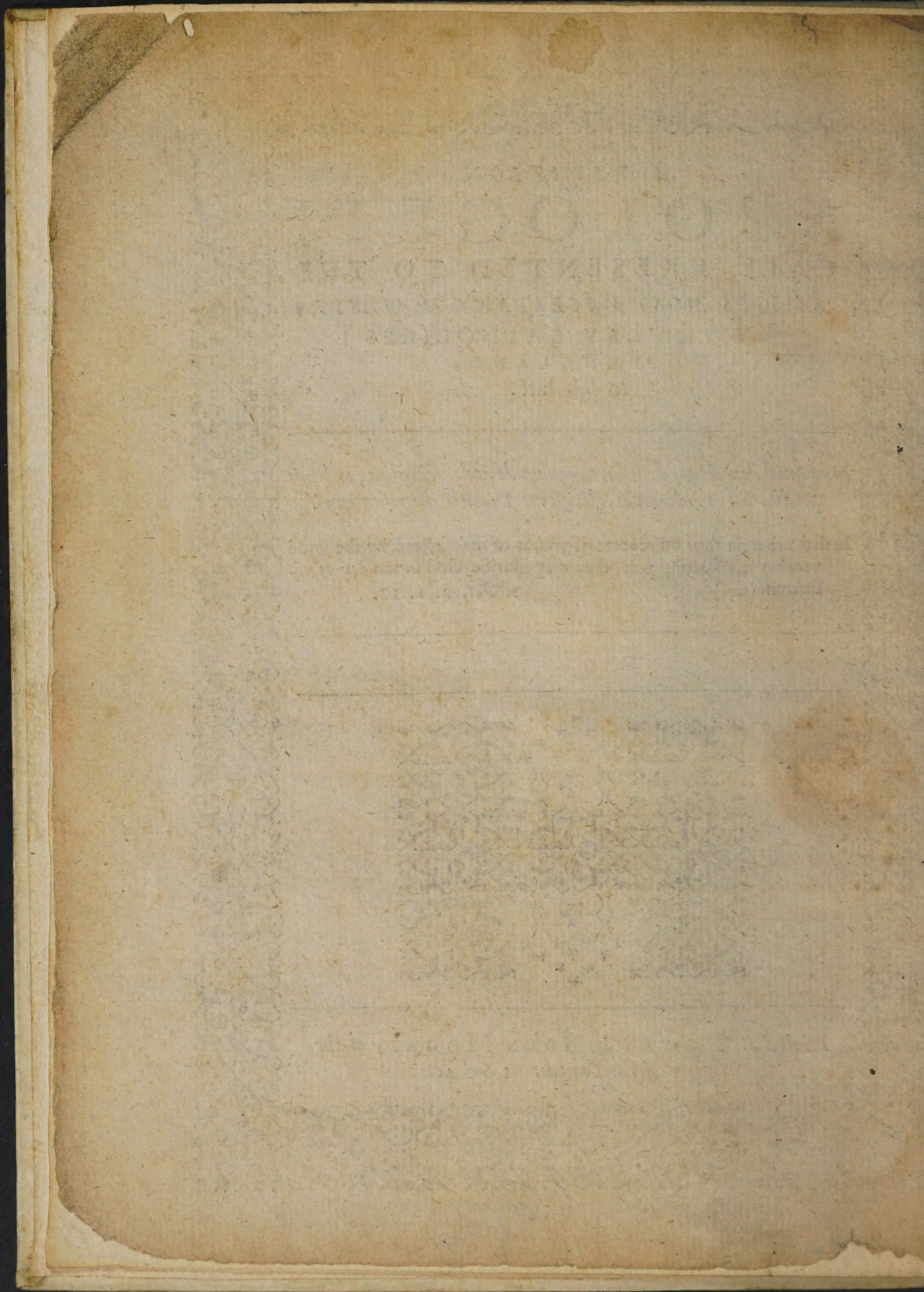
*In eo quod detractant de vobis tanquam de malefactoribus, ex bonis
operibus vos considerantes, glorificent Deum in die visitationis.*

In that vvherein they misreporte of you, as of malefactors, by the good
vvorkes considering you, they may glorifie God in the day of vi-
sitation.

I. Pet. 2. v. 12.



Printed at DOWAY by IOHN MOGAR, at the
signe of the Compas. 1604.



THE PREFACE.



R

EVEREND SIR. There came to my hands by the way of Bruxels, on the xxviij. day of this moneth, a certayne Petition or Apologie of the lay Catholikes of England (as I stand informed) presented to his Highnes about the later end of the parliament: which seemeth so conformable to reason, so absolute in forme of their submission, and so admirable for the assurance by them offered for their Priests and Pastors: that the publishing thereof cannot but giue contentment (in my opinion) to all sorts of men, that desire both to be

clearly informed of the true state of things, and that iustice and equity should take place, according to mens comportments & deserts, and not according to the preiudicate opinions of such, whome nothing but the bloud and vtter beggering of Catholikes can satisfie. And therefore I thought good, in more publike manner then it was before, to make the world acquainted therewith.

Reasons of publishing this treatise.

THE publishing of this Apology cānot but tend much to his Maiesties honour, His Maiesties honour and service.
and more to his satisfaction and securitie; for so much as the Catholikes affectionate seruices and obligations therein containd, must needes be argumentes of some supereminent vertue and goodnes in his sacred personage, that could drawe from them at all times such extraordinary effectes of loue and deuotion: and the more manifest the protestations of their purgations shall appeare to the world, the more manifold shall be their bonds and obligations of performauce, and perseuerance therein.

The Protestant Prelates cannot with reason disallowe thereof, because herein is nothing required at their hands, but a reasonable conference, and satisfaction in pointes of their mission and vocation: And when they shall make it euident out of the

A ij.

written

The Protestant Prelates.

written word, that they are the true Sheepearde and Pastors sent from God to haue charge of soules, they make proper without delay to followe them, and with all conformity to obey them, and heare their voyces: which when they shall proue, the controuersie is charitably composed, and though they faile of their proofes, yet they remaine as they doe with their wealth, their wyues, their pleasures, and pallaces: the poore Catholikes desiring only a secret and silent permission of such Pastors, as shall shewe to them and the whole world, sufficient evidence and approbation for the charge of soules they undertake.

The Puritans

The Puritans herewith cannot be offended, if they peaceably, and precisely seeke after contentment, and not contention: because they shall finde diuers of their maxims zealously, or rather odiously conceiued by them against Catholikes, overthrowne and euacuated by most euident demonstration and instances in matters of facte, practise, and experience: especially in that point of conditionall subiects, which is so much vrged by the Ministry.

Academikes
of Oxford &
Cambridge.

The flourishing and learned Academikes of Oxford and Cambridge may perceiue hereby that Catholikes knowe their Priests intus & incute, and take them neither for ignorant in diuinitie, nor dunces in humanity; neither for Catalines towards their Senate, nor for Absolons towards their Dauid, that dare aduenture life, & lining for their vertues & loyalties. And I imagine that if your Ministers were put to the like plunges, they would hardly finde the like pledges: wherefore I could wish that your Ministers would endeuour rather to excell and surpassse them in their Godly qualities, then in their pamphlets and pulpets to vrge the State to suppressse them with seuerer exilcmentes and edictes, which are nothing but argumentes of their feare, and whetstones of the others fortitude.

The Artisans,
and Prentises.

The Godly and zealous Artisans and Prentises of London, and other places, may learne hereby to moderate themselves a little in their outragious alarmes of Stoppe the Traytor, when they see an Innocent Priest passe their streets: for by reading hereof they may be rightly and truly informed and instructed, howe farre the poore Innocent men are from treasons, and all treasonable purposes.

The Catho-
likes of Eng-
land.

The Catholikes at home must needes hereby be comforted, and animated in well doing, and faithfull seruing, and obeying their Soueraigne in pace & gaudio, if they may be permitted; and if not that, yet in suffering with alacrity what shall be imposed vpon them for their Religion, when by this Apologie they shall be disburdened of those former clogges and imputations of disloyaltie, and treason.

The Catho-
likes abroad.

The Catholikes not onely here in Flaunders, but in the whole Christian world besides must needes be hereby much edified, and excited to the sincere practise, and profession of zeale and pietie towards God: of fidelity and obedience towards their Princes: and of a Reuerent respect, and regard towards their Priests and Pastors, when they finde in this present Apologie, so rare and remarkable an example of English Catholikes constancy in the one, & conformity in the other:

and

THE PREFACE.

5

and such confidence for the third, that since the Apostles time, and the dayes of the priuatie Church of England, neuer the like President, either in the time of peace, or persecution hath beene heard or read of; that the sheepe should engage themselves for their shepheardes, and make voluntary profer to bee bound body for body, and life for life for their fidelity, except that famous Protomartir of England, S. Albane, who was to them herein a patrone and president: the end of whose blessed conuersation, our English Catholikes beholding, doe imitate his faith and fortitude, and doe succeed him in a reuerentiall loue and deuotion towards their Pastors. Which heroicall minde and resolution of our said English Catholikes must needs be as famous to posterity, as it is repugnant to all worldly wisdom and policy; and must also needs bee accompanied with as much honour and merit in the sight of God, and all good men; as it cannot but be incombred with dangers and difficulties in the sight of flesh and bloud, and of all those quorum Deus venter est, whose God is only their belly, profit, and pleasure in this world.

Of this Apologie two copies were sent ouer, the one to Fraunce, and the other to Flaunders: all one in sense and substance, but it seemeth that the copie sent to Flaunders was taken verbatim out of the first fountayne and originall: And that the other which came to Paris, was not all together so ample and compleate. Therefore I haue thought good to aduertise you, that I haue followed and set forth that copie, which I found, or at least presumed to be most consonant to the good mindes and affections of them, whome it most concerned.

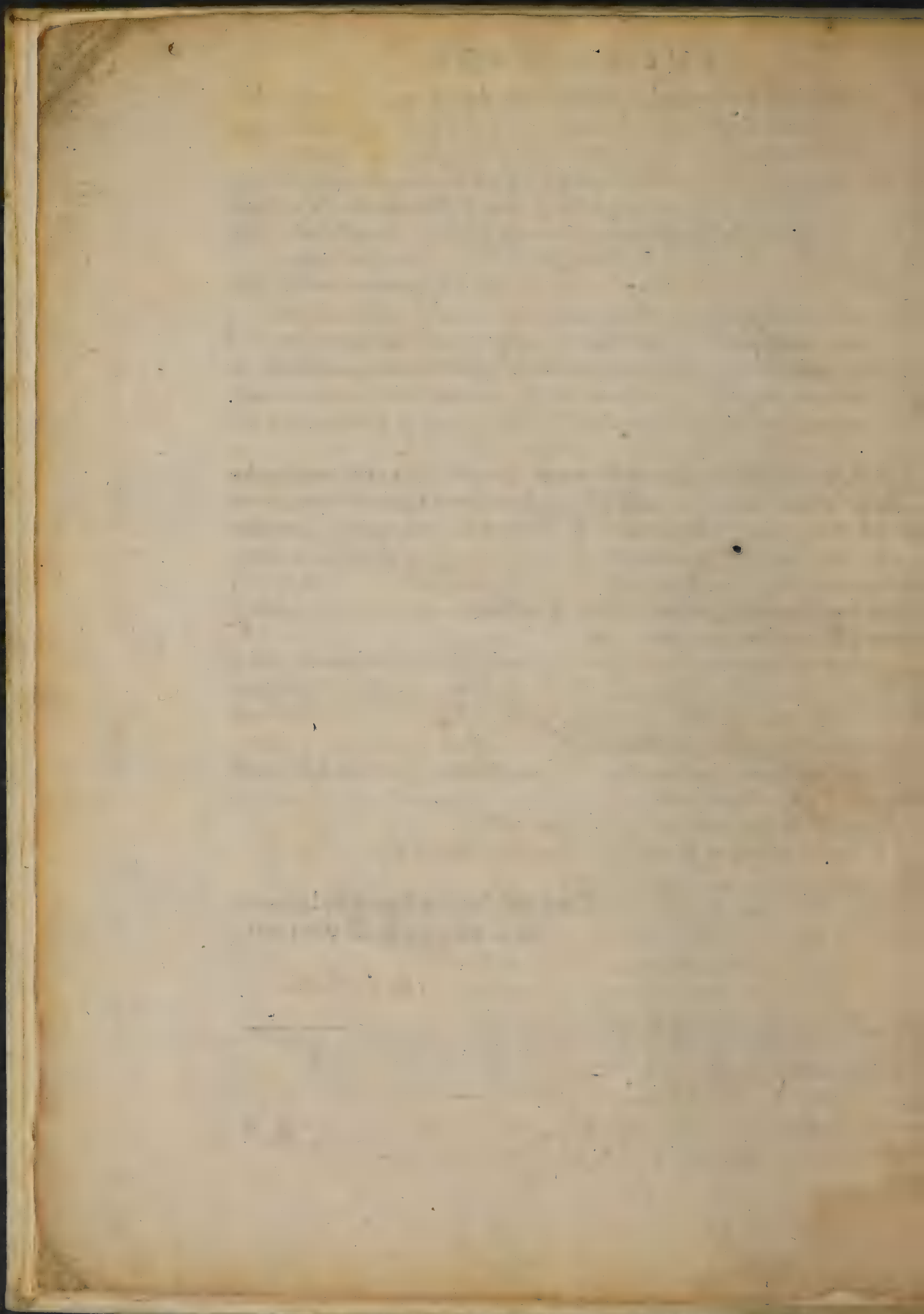
And thus willing you to make your profit spirituall of these my endeuours, and of the sequent Apology, desiring God that it may serue to mollifie the harts of our beauiy aduersaries, and fortifie and corroborate the Saints & seruants of God in well doing, and patiently suffering, and carrying the Crosse of Christ, & Crowne of thornes which pricke to the quicke on euery side, I wish you the two most pretious Iewels that can happen to a Christian soule.

Gratiam in hac vita, & gloriam in futura.

From my study in DOWAY, this 16. of OCTOBER 1604.

Your very louing Sonne and seruant
in CHRISTO DOMINO.

IO. LECCEY.





A PETITION
APOLOGETICALL,
 PRESENTED TO THE KINGES
 MOST EXCELLENT MAIESTIE,
 BY THE LAY CATHOLIKES
 OF ENGLAND,
 in Iuly last.

CHAPTER I.

The cause of our silence.



OST MIGHTY AND GRATIOVS
 SOVERAIGNE. Many are the reasons
 that haue caused vs to expect with per-
 petuall patience, and profound silence,
 your *Maiesties* most gracious resolution
 for some benigne remedy, and redresse of
 our most grievous calamities and afflicti-
 ons: as the confidence of a good cause:
 the testimony of an incorrupt cōscience:
 the memory of our constant, and conti-
 nuall affection to the vndoubted right &
 Title, in remaynder of your renowned
Catholike Mother, to the Crowne of *England*: the imputations, Crosses, &
 afflictions we suffred many yeares therefore: the publique and gratefull
 acknowledgmēt that your said glorious *Mother* made thereof, at the time
 of her Arraynement and execution, in the presence of the Lordes there
 assembled for her conuiction, vttering these wordes: * *Woe is me for the*
poore Catholikes, and the miseries I foresee they are like to endure for their irre-
moveable affection to me and mine; If I were as free as mine estate and innocency
requireth, I would gladly redeeme their vexations with my dearest bloud.

The same zeale & promptitude after her decease, we shewed in your
Maiesties

*Her bloud is
 shed, & yet re-
 maineth peace
 & authority to
 worke them
 redemption of
 her so desired.

Maiesties right and pretention to the Crowne of *England*, the oppositions were made by vs and our *Catholike* brethren and freinds abroad and at home, leauing nothing in our power vndone, that might lawfully aduance your *Maiesties* rightful Title, as Heire apparant to the Crowne of *England*, against all practises or projects to the contrary.

a The L. Mont
eagle, M. Fran.
Tresham, Sir
Levys Tresh-
ham, in the
Touvre of
London.

b Sir Thomas
Tresham at
Northampton

c The Vicount
Montiguellarg
ly calling mo-
ney among
the people.

d The L. Win-
for, The L.
Mordant.

a Our forwardnes in proclayming your *Maiesty* without any further warrant then the right, and justice of your Title, and the loyaltie and affection of our hartes.

b The dangers and difficulties that some amongst vs passed in performing thereof in times so greene and doubtfull.

c The general joy & applause shewed by vs, with remarkable signes of infinite contentment at your Highnes entrance into the Realme, with dutifull offices of joy and readines to proclayme and receiue your *Maiesty*, were performed by *Catholikes*, with such alacrity in most places of the Realme, and those in such d distance one from the other, that they could haue no intelligence one with another, howe they should behaue them selues in that occasion: which maketh it euident, that so generall a consent, in so suddayne & important an affaire, of persons so by places deuided, could not proceede from any other fountayne, but from an vniuersall and settled deuotion to your *Maiesties* vndoubted Title.

All which offices of our loue and loyaltie, we assure our selues, are aswell knowne to your *Maiestie*, as your *Maiesties* Candor & Clemency is knowne vnto vs, & by vs blazed throughout the *Christian* world: And not by our tongues and pennies only are these your heroicall vertues made so notorious, as they are by the often publique and gracious promises also, & protestations, which your *Maiesty* (out of the infinite bounty and magnanimity of your minde) hath made, aswell to Princes abroad, as to priuate Men at home: aswell before as after the *Queenes* death, aswell before as after your entrance to the Realme; both in priuate, and in publique; both in Pallace, and Parliament, that you would haue no bloud for Religion, that you would haue no sale money for conscience contrary to the word of God, that you would renewe the lawes made against *Catholikes*, and giue order for clearing of them by reason, in case they haue beene in times past farther, or more rigorously executed by the Iudges then the meaning of the lawe was.

The intended performaunce of which your most gracious promises receiued a memorable commencement in *Iuly* last past, some fewe dayes before your Royall Coronation, when by speciall order of your Highnes, without anie sute or motion of the *Catholikes*, certayne Recufantes of the best quality and ability, out of diuers partes of the Realme, were sent for to Hampton-Court by the Lordes of your *Maiesties* priuy Council, and

and were by them very respectfully and curteously vsed, and also assured by the said Lordes, that your *Maiesties* Royall pleasure and Clemency was to exonerate the Catholikes of this Realme from henceforth, of that pecuniary mulct of xx pound a Moneth for recusancy: which your *Maiesties* grace & relaxation, the said Lordes signified that they should so long enjoy, as they kept themselves upright in all ciuill and true carriage towards your Majesty and the State, without contempt: whereunto reply was made, that recusancy might be held for an acte of contempt: It was answered by the Lordes of the Council, that your Majesty would not accompt recusancy for a contempt: And this your *Maiesties* gracious order and pleasure, the said Gentlemen recusants, were willed to signifie to all other Catholikes.

The xx pound a Moneth for Recusancy released by the K. voluntarie promise in Iuly. 1603.

Which grace proceeding from your *Maiesties* meere Clemency and voluntary good will, in that most dangerous time of the discouery of the conspiracy of the Lord Gray and Cobham, seemed to vs so inuiolable and so little subject to chaunge or alteration, that comparing these bountifull effects with the repose and trust, which your Majesty (in your Printed booke to your peereles Sonne) seemeth to put in them that were faithfull and resolutely affected to your Mother, and with the speech your Highnes made the first day of the Parliament tending to some more temperate course in matter of Religion then was of late vsed, we had great reason to abstayne from farther importuning your Majesty, either by friendes or petition, but to expect with silence, patience, and all humble submission, how your Majesty should please to dispose of vs, without any diffidence or distrust, either in our owne merits, or your mercy.

CHAPTER 2.

The Reasons that haue driven vs to breach of silence, and to a necessary and iust defence.

BUT alas (*DREAD SOVERAIGNE*) we see our silence, modesty, and simplicity so abused by some indiscreete Ministers, who in their bookes and Sermons make it euident, that they thinke no abuse or indignity offered vs, sufficient to satisfie their rigorous mindes, or suppress our righteous cause, that we are driven thereby to breake our determinate course of silence, vrged & inforced thereto by these sequent occasions.

First, that we see our selues, as superstitious persons, excluded from

B j.

The first reason that

that supream Court of Parliament, that was first founded by and for *Catholike* mē, was furnished with *Catholike* Prelats, Peeres, & Personages, and was indowed with those goodly priuiledges & prerogatives by *Catholike* Princes, & so continued from the first conuersion of our Nation from *Paganisme* for so many hundred yeares without alteration, till the times of *Edward* the vj. a Childe, and *Queene Elizabeth* a Woman: and by the lawes made by *Catholikes* in those Parliaments, the honour, peace, and wealth of this Realme hath beene, and is maintayned, and your *Maiesties* right and succession to the Crowne, mightly (against all your aduersaries) fortified and supported.

The 2. reason. We see daylie billes and bookes exhibited against vs in Parliament and else where, taxing vs very vnjustly with most odious names of heretikes, sectaries, superstitious persons, and Idolators.

The 3. reason. We heare that your *Maiesty* is often sollicitated to extirpate the very roote, rase, and memory of vs out of your Dominions, and rather to admitte Miscreants and Iewes then *Catholikes*.

The 4. reason. We heare a newe motion is made for the reuyuing of the former Capitall lawes, and pecuniary payments, & other penalties, rather charging vs with a heauier hand, then easing vs of our former burdens: we heare that men are to pay for their Wiues recusancy, which in the hardest and heauiest times neuer was admitted: that the hauing or keeping of a Schoolmaster (not allowed by the Diocesane) is to be punished with xl. shillings a day: that all such as goe ouer to study in forraigne partes without speciall licence, are to be disabled of all Inheritance, Landes, Legacies, or other goodes, chattels or possessions whatsoever. These instances duly considered, cause vs greatly to feare, that your *Maiesty* may in time, by the importunate and daylie clamors, and calumniationes of our aduersaries, be incensed and incited against vs your most faithfull subjects, who liuing in certayne security of their owne innocency, and your *Maiesties* mercy and bounty, labour not by vnquiet oppositions to contradict the false informations of our aduers part, but only rely vpon the prouidence of God almighties protection, & your *Maiesties*, who *tanquam Pater patrie* is and euer hath beene, the certayne sanctuary, and common support of all iust and innocent men. And since the discharge of our minde, can in our poore opinion bring no other inconuenience, then light to your resolutions, in such thinges as your Highnes is now to determine of in this present Parliament, being the fittest time for your *Maiesty* to heare the desires and requests of your people, and we hauing no other meanes to make them knowne, but by this our dutifull Petition, we are the boulder to present vnto your *Maiesties*

As viewe this our simple & sincere *Apology*: least God should be offended with vs for our silence in matter of his honour: least the *Christian* world should condemne vs of negligence in defence of our poore distressed cause: least our Children and posterity should argue vs of carelesnes and pusillanimity in a cause concerning their liues, estats, and their very soules saluation: finally least our aduersaries should insult ouer vs and repute vs *tanquam confitentes reos*, if after so many blowes giuen, we should not hold vp the Buckler-hand to saue our heads from vtter confusion and destruction, and leaue some monument to our posterity of our zeale and deuotion *in negotio animarum*, & of our duty and affection, *in cultu Principum*.

Yet so desirous we are to giue your *Maiessty* all possible contentment and satisfaction, so loath not only to commit, but to conceaue any thing that might justly offend your Grace, that being by the reasons aforesaid pressed to put penne to paper, and to haue recourse to your Highnes by way of intercession, we seeke not for all that to importunate your *Maiessty* with concourse of multitudes, nor with the subscriptions of thousandes of your lay *Catholike* subjects handes ^a (as some others haue done, ^aAs the Millenary Ministers lately did. *in alio genere*) for the furtherance of their affaires: but some fewe of vs only in the name of the *Catholikes* of all degrees (who euery way joyne with vs in our submission and purgation) doe present this our sincere *Apology* and humble Petition, wherein if we seeine more tedious for th diuers important pointes wee must necessarily handle by this occasion then is conuenient for men that deale with so mighty a *Monarche*, busied so extremely with the waighty affaires of so many Kingdomes: pardon (O noble Prince) this our *indecorum*, for that we are driuen to touch somewhat in this discourse, which in Parliament we should haue said, if we thether had bin admitted: that which to our aduersary we would vtter, if they had the patience to heare vs: and that which we should answere to their sinister suggestions, if we might haue that accesse to your Royall person, as the extremity of our cause requireth, and the true and hartie affection we beare to your *Maiesstie* and the common wealth of your Potent *Monarchie* deserueth. It is not our meaning (most mighty *Monarche*) being meere lay men, that make no profession of letters, to examine curiously & contentiously all that our aduersaries haue thundred of late against vs, or to dispute with them in moode & figure, which combate we leaue to the diuines of both partes, when your *Maiessty* shall thinke good thereof: but with due respect to giue your Grace an account and reason of our beleef and Religion, and a full and ample securitie and satisfaction, of our fidelities and submission.

CHAPTER 3.

The Estate and quality of your Maiesties Catholikes subjects.



FOR the cleare vnderstanding of which two points, may it please your Grace to consider; first what is the state and condition of your faithfull & Catholike subjects both for number, quality, and desert; next what Religion it is they professe, & vpon what groundes; lastly what they are of your Maiesties subjects of their Ranke, that for former or future seruices, and submission in all ciuill and temporall causes, against all both domesticall and forraigne enimies, haue and will goe farther, or venter more willingly their liues & liuings for the honour and defence of your person, greatnes, and posterity, then they, and their friends both haue, and will doe.

In deliury of which points, we hope your Maesty will expect no farther arte, or eloquence then may be required of men plunged, and perplexed with the flux and reflux of perpetuall vexations, which is truth that craueth justice, and teares that cry for mercy.

It is euident (DREAD SOVERAIGNE) that the subjects of your Maiesties Realmes of *England* and *Ireland* consist of *Catholikes*, *Protestants*, *Puritans*, and other sectaries: the *Catholikes* and *Catholikely* affected in this Realme, not withstanding the long persecutions in the late *Queenes* dayes, were at the entrance of your Maesty to this Realme, esteemed to be as many, as any other of the said professions of Religion: and as for *Ireland* few there are of that nation, that are of any account or freehold, but are professed *Catholikes*, besides those that are *Catholikely* affected.

An Irishman
a Protestant is
cara auisin
terris.

And as for the *Catholikes* of this Realme, it is well knowne that their Ancestors haue deserued well of this common wealth both in warre, & peace, both at home and abroad, and for their fidelities, and laudable seruices haue bin aduanced by your Maiesties progenitors, vnder whome they liued and serued, from whome we hope that in no point we degenerate; only that which in them was esteemed the polestarre of all their vertues (to witte) the *Catholike* Religion, is in vs punished for wickednes and impiety.

This did our *Catholike* Parents, dignified by your Maiesties *Catholike* progenitors, leaue vs to succede them in: their Religion towards God; their fidelity towards our Princes; & their natie freedome in this your Realme of *England*, which we haue lost of late yeares vnder the Raigne of our late *Queene*, for no other crime or offence, then for that we en-

deuoured

deuoured to serue God as our *Catholike* Forefathers haue done before vs, euer since the conuersion of our Country from *Paganisme*; & to saue our soules, which are more pretious in his sight, then all the Kingdomes in the world: and although we were debarred from all offices and dignities, and liued as it were in perpetuall banishment and confinement: yet was it neuer heard that any one of our number of such suffering recusants, euer lifted vp a finger to the least damage, or detriment in the world of our Prince or Country. And thus by these few lines your *Maiessty* may see the multitudes condition, and disposition of your *Catholike* subjects; who humbly prostrate at your *Maiessties* feete, craue to be restored to their former and ancient freedome.

What we haue here spoken, or shall hereafter speake of our hard vsage in our late *Queenes* dayes, we are driven thereto by necessity, for mouing your *Maiessty* to commiseration, by comparing in your wisdom the grieuousnes of our punishment, with the quality of our deserts, that there vpon you may temper the asperity of the former proceedings against vs, which our late Soueraigne her selfe in her late dayes beganne to doe, giuing the world to vnderstand by the last proclamation that euer she made in that kinde, that she beganne to distinguish betweene *Religion* and *Treason*; and aswell therein, as in diuers other bookes & proclamations tending to that purpose, before published vpon any notorious execution done vpon *Catholikes*, she diuers times, and by her Ambassadors to diuers Princes abroad did promise and protest, that her will and intention was not to punish her subjects for their *a* Religion and conscience, whereby we conceiued some hope, and found some effect a litle before her *Maiessties* death, and in this minde and disposition God did take her, and your *Maiessty* found vs: which considered, we hope your *Maiessty* hauing no occasion to hate vs, and we many old and newe occasions to loue you, that you will rather imitate your predecessor in her first, best, and last disposition tending to mildnes, mercy, and moderation, then in her other hard and sharpe courses: sithence the fruites and effects of the one, were *b* joy, peace, abundance, and vniuersall vnion, and combination of mindes & affections, both at home & abroad (which your *Maiessty* seemeth most to desire) and the harbingers and handmaydes of the other, haue beene *c* warres, discensions, discontentments, bloud, and beggery; (which your Grace cannot so well digest.) And that appeareth most euidently by the first twelue yeares of the late *Queenes* Raigne, which as they were free from bloud and persecution, so were they frawght with all kinde of worldly prosperity; no Prince was for that space better beloued at home, or more honoured or respected

B iij.

abroad,

a Our late Queene euer made profession that shee meant neuer to punish for Religion.

b The fruites of a iuueete & milde course.

c The handmaidsof bloud & persecution.

abroad, no subjects euer liued with greater security or contentment; neuer was the Realme more opulent or abundant; neuer was both in Court and Country such a generall time of triumph, joy, and exultation: but no sooner did she beginne to alter her course, & to enter into bloud, but all was filled with feares and suspitions at home, with warres and diuisions abroad, and with continuall fright and allarames of strange attempts, either against her person or state: and in fine when her treasure was exhausted, her subjects & Kingdomes extreemely impouerished, and all the Kingdomes almost about vs disgusted, and in open tearmes of jelosie and hostilitie with her, she beganne agayne to thinke of her former fortunate dayes, and to incline to a milder course, as the only meanes to settle her and her Realme in peace, security, and former prosperity: which times compared together, doe demonstrate that the severity of lawes made against *Catholiks*, were the forerunners of infinite mischiefes and miseries. And least your *Maiessty* beholding such bloody & strange laws made against vs, with their rigorous execution by the space of so many yeares in so long a Raigne, as was that of our late *Queene*; might thereby conjecture that such newe and neuer hard of decrees, could not without vrgent or notorious occasions haue beene inuented, constituted, and so severely executed; least this apprehension of these former proceedings might make the like impressiō in your minde, & auersion from vs; we humbly craue your *Maiesties* gracious eares and attention: And when you shall reuiewe, and consider deeply the lawes made against vs, and compare them with the objected crimes, that then some ouerture may be proposed to the present Parliament for clearing the lawes by reason, which is the soule of the lawe to them, that distinction may be made by justice betweene the innocent and guilty persons: for howsoeuer the late *a Queene* might haue pretention to make them, both by reason of her illegittimation by her owne Father in publique Parliament notoriously diuulged, and the jelousie she euer stood in of the *Queene* your gracious *Mother*, both for the backe and alliaunce she had with *Fraunce*, and the right she seemed to haue by the sentence of the Church, pronounced against the diuorce of her Father; and the diuers censures and excommunications promulgated against her: Yet your *Maiessty* (of whose rightfull succession & most lawfull, and legittimat possession of this Crowne; *Satan* himselfe being put to his shifts can make no doubt or difficulty; against whome no Cōpetitor either hath, or had purpose, or powre to contend; ^b whome the *Sea of Rome* is so farre from censuring, that she hath already censured all those that shall any way seeke to giue you any disturbaunce or molestation; & with whome all

^a The reason that might moue the late *Queene* to make lawes against *Catholiks*.

^b Vide D. Giffordes commission and Monsieur de Bethunes letters.

all the Princes in *Christendome* are in perfect peace and amity; & whome *Catholikes* have as yet no way offended, but by all meanes indeuoured to serue, satisfie, & cōtent.)^a Your *Maiestie* (we say) for these respects, hath no such apparent cause to continue those lawes, as the late *Queene* had to inact them, the reasons and foundations of those lawes, being by this happy mutation of state, time, and persons vitterly remoued.

^a His Maiestie hath no such reason to continue the lawes against *Carholikes*, as the late *Q.* had to inact them.

If then (*DREAD SOVERAIGNE*) we haue beene, are, and will be (as we haue and will demonstrate) as loyall, faithfull, and affectionate to your *Maiesty*, your predecessors and posterity, and euen to those Princes that dealt most hardly with vs, and to the good and peaceable estate of our Country, as any sorte of your *Maiesties* subjectes within the Realme of our *Ranke* whatsoeuer; we see not howe by authority we can be driuen to forsake our *Catholike* Fathers faith and beleefe, vnlesse authority can by reason conuince vs, that our faith is Infidelity, our Religion superstition, and the seruice we vse Idolatry, or the Doctrine we receiue heresie. These are points first to be decided and determined amongst *Deuines* and learned men of both partes; and therefore that *Magistrates* should proceede against vs, as men conuicted of those crimes, before our cause be heard and determined, by them that are by God appointed to handle those high and important pointes of diuinity; we hope your *Maiesties* clemency and piety will not permitte: But judgment being past on our side already, in so many generall Councils abroad, and conuocations and Parliaments at home, commending and approuing the faith we professe, what reason can giue life to that lawe, that doth reuerse a sentence so authentically giuen, without the full forme of justice and processe therein required?

CHAPTER 4

*The reasons why we are so resolute in
our Religion.*



THE first reason that we giue of our faith & Religion (*SACRED SOVERAIGNE*) & why we ought not to suffer therefore as delinquents is, that neither obstinate pride, nor presumptuous pertinacy, nor dislike of order or Discipline, nor contempt of authority, nor curiosity, affectation of nouelty, or discontentment in our priuate humors maketh vs so constant and resolute in the profession

Reasons of Religion.
The 1. reason

tion thereof : but our consciences meere ly so informed and inforced in manner, by the instinct of Gods grace, and reuelation of his holy word and will : but our vnderstanding captiuated in *obsequium fidei* by most euident^a Testimony of holy Write, of Vnity, Vniuersality, Succession, Antiquity, & authority of Scriptures, Fathers, Saints, Doctors, Councils, Parliaments, Virgins, and Martirs, which all concurre only, and joyntly in the *Catholike* Religion, and in no other profession whatsoever: which considerations accompayned with the feare of Gods judgments, the danger of Hell fire, and the desire of eternall Saluation, commaund vs by the rules of reason, in the practise & profession of that Religion, to obey the lawe of God before the lawe of Man.

^a In no Religion but the Catholike only doe all these Testemonies concurre.

The 2. reason. It is an instance and maxime that suffereth no exception, that neuer any generall or vniuersall innouation, or alteration in matters of Faith or Religion from badde to better, hath beene heard of, either in the whole world, or in any particular nation, be it either from *Iudaisme*, *Gentilisme*, *Paganisme*, *Atheisme*, or *Idolatry*, but that the commission and vocation of the messengers haue beene authorised *Domino coöperante & sermonem confirmante sequentibus signis* : our Lord working with all, and confirming the word with signes that followed: which sithence our new messengers and reformers, as yet, haue not duly, nor clearly shewed

Mar. 16.

(pretending as they doe to purge *Christendome* of superstition and Idolatry) howe can they in reason craue at our handes, credit, or conformity to the newe lawes made on that behalfe? God is *ipsa vita, lux, & veritas*.

The 3. reason.

God that is the life, light, and truth it selfe cannot giue commission, credit, and authority, to death, darknes, & falshood; but it is most euident and cannot be doubted of or denied, that the first Apostles & Conuer-tors of this our nations of *England*, *Scotland*, *Ireland*, *Fraunce*, and *Germany*, were sent from the Church of *Rome*, and deliuered vs the same *Romane* faith we nowe professe; the same *Masse*, and the same *Sacraments*; and preached the selfe same Doctrine, *Domino coöperante & sermonem confirmante sequentibus signis* : our Lord working with all, and confirming the word with signes that followed. Reason then cōcludeth thus, that either God in this case hath giuen testimony to falshood, or else the doctrine confirmed by the testimony of God is true and auowable, and not to be forsaken for feare of any humane lawes, till we haue like testimony from Heauen to the cōtrary; & when our aduersaries shal duly reprove ours herein, and make their owne mission as manifest by the word of God, then if we doe not conforme our selues to the newe lawes imposed vpon vs, worthely we are to endure these late inflicted penalties for matter of recusancy.

Mar. 16.

To conuince vs then, that either we haue not the true Scriptures, or interpret them not as we ought, or that we dishonour God in honouring his Saintes, or erre in the number, or nature of our Sacraments, or that our Doctrine is false and defectiue, and to condemne vs, and punish vs therefore as Heretikes and Idolators; requireth in all reason an absolute commission from God: the which when it shall be produced, willingly we will obey.

If they alleadge Scriptures, the Scriptures are common to vs both, yet more likely in reason to be ours then theirs; because that if the Church of Rome had not conserued them, and communicated the same vnto vs, our aduersaries had beene at this day Scripturelesse: the very originall Bible, the selfe same *numero* which S. Gregory sent in with our Apostle S. Augustine, being as yet reserued by Gods especiall prouidence as a Testimony, a that what Scriptures we haue, we had them from Rome, and haue nothing of our reformers, but that we haue not so many bookes of Scriptures disanonized and rejected, because they be expresse Testimonies against their newe and negatiue Religion.

The 4 reason.
a We receiued the Scriptures from the Church of Rome.

If they stand vpon the sence and true interpretation, we stand on that point more confidently then they, they hauing no further warrant then their priuate spirit, and we relying on the assistance of the holy Ghost therein promised to his Church for the instruction of all truth; which is *Columna & firmamentum veritatis*, the pillar & foundation of truth. If they flie to the Fathers, for one place euill vnderstood & sometime falsified, some time mutilated, and some time wholly corrupted, we produce a thousand, not by patches nor mammocke as they doe; but whole pages, whole chapters, whole bookes, and the vniforme consent of all the aun-
cient Fathers and Catholike Church.

If they presse vs with their passed Parliaments and Princes, for one of theirs we haue an hundred, and for a Child King, & a Woman Queene, we haue for vs so many, so Holy, so Wise, so Learned, so Religious, so Victorious Princes, as our Histories without them would be very barren, our Names obscure, our Clergy miserable, our Bishops beggerly, our Parliaments confused, our Lawes intricated, our Vniuersities without Colledges, our Colledges without Schollers, our Schollers without maintenaunce. Reason then the life of the lawe, requireth to our vnderstanding more ample and authenticall euidence, before we be condemned by lawe, as superstitious or irreligious.

The faith we professe, is that faith and Religion which S. Paul to the Romans so highly commendeth, which therefore is called Catholike and Romane, because b al the Churches in the world either did in their beginninges

The 6. reason.
Rom. cap. 1.
b The Church of Rome euer

was and is the
Mother
Church.

a S. Gregory
the Pope S.
Angustine the
Monke

b S. Bead,
Cambden,
Stovve, Hol-
lenshed, and
Sauell.

The 7. reason.

The 8. reason.

The 9. reason.

The 10. reason.

ninges, or doe for the present agree vniformely with the *Sea of Rome* in vnion and communion of faith, doctrine, and fellowshippe; hauing recourse thereto as to the *Mother Church*. From the Pastors and Prelates of this Church, to witte, from a S. Gregory the Pope and S. *Augustine* the Monke, we receiued the benefit of our conuersion and regeneration; from them we receiued the selfe same Doctrine, Discipline, Seruice, Sacraments, Feasts, and laudable Cermonies, which are by vs held, practized, professed, and defended with the effusion of our bloudes at this very day, and this we finde verified by the Histories of b S. Bead, *Cambden*, *Hollenshed*, *Stowe*, and that Tripartite History set out by Master *Sauell*.

From this Church of *Rome* we receiued our Bible, our Gospell, our Creede, our Cannons; which are the same through the whole *Christian* world among *Catholikes*, both for the translation, sence, and interpretation.

This Church is by your *Maiesty* and by the learned sorte of the *Protestants*, acknowledged to be the *Mother Church*; wee hope then we are excusable, that reuerence & loue our dearest *Mother*, from whose breast our forefathers and we haue receiued the sweet milke of our soules.

There was neuer yet since the Incarnation of Christ any heresie that crept into the Church of God, but we finde the names of the authours of such heresies: we finde by the Church of *Rome* Councils called to condemne them, and Doctores imployed to confute them: there is not the least Ceremony or circumstance that hath beene added, for the greater Majesty and solemnity in Gods deuine seruice, but the yeare is knowne when, and the Pope by whome it was ordayned.

If matters then of so smale moment passe not without recording, reason would that the lawes that must condemne our *Mother Church* of Idolatry and superstitions, should tell vs the authours that first corrupted her integrity: but if the first inuentors and institutors of the *Masse*, of *Purgatory*, of prayer to *Saintes*, and the like supposed errors, cannot be produced, doubtlesse we must attribute them, as wee doe indeede to Christ and his Apostles: and as deriued from such infallible authority, we are bound in all equity to followe them.

But if by the fruits your *Maiestie* will giue judgement of the tree, the fruites of our Religion are Loue, Vnity, Concord, Piety, actes of Charity, and Deuotion: as Fasting, Prayer, Almes, building of Monesteries, erecting of Vniuersities, founding of Hospitals, conuerting of Nations, calling of Councils, confuting of Heresies, obedience to our Princes though they bee Pagans and Infidels, and that for conscience sake, whereas

a whereas both practisers and professors of the Religion which we are so pressed to embrace, doe farre differ from vs in those pointes, teaching vnder colour of the libertie of the Gospell, b contempt of power, and authoritie c neglect of lawes, d and obedience. The examples are to late, and lamentable in your *Maiesties* Realme of *Scotland*, and in the Persons of your gracious *Mother*, and *Grand-Mother*; *Father*, and *Grand-Father*, to passe with silence the tragedies by such like, played in sundrie other Countries. Reason then the life of the lawe will acquite vs, if we preferre a Faith that hath taken so deepe roote, whose goodlie frutes wee daylie see and taste, before a slender, sleight, greene, and farre lesse fruitfull plant.

About twentie foure yeares nowe past, when a certaine conference was helde in the Tower betweene Master *Campion*, and Master *Sherwin* *Catholike* Priestes, and some of the selected learned *Protestant* diuines, there were then in prison in the *Fleete*, diuers *Catholikes* both of honorable and vvorshippefull degree, for Testemony of their conscience only; as the Lord *Vaux*, Master *Thomas Somerset* brother to the *Earle* of *Worcester*, Sir *Thomas Thresham*, Sir *William Catsby*, & others: who offered the warden of the *Fleet* (to procure them licence of the priuy Councell, to be present at that conference, and to haue that question of repairing to the *Protestant* Church discussed and decided) one hundred French Crownes for euery day that this question should remayne thus vnder examination: but their request could not then be admitted, albeit the said warden did vndertake the sute, and confidently promised to effect it, and seriously laboured it aswell by his honourable friendes in Court, as by all other meanes he could possibly.

The same offer of conformity, and desire to be satisfied in this point, which we made then, we in humble wise make nowe, and that with so much the more greater efficacy, as your *Maiesty* hath a most full and ample possession of our hartes and affections, for manifold important respectes, both for the loue your gracious *Mother* did beare vs, and the cause for which we suffer: as also for the often (to vs most comfortable) protestations your *Maiestie* hath made, and that in publique and in priuate, that you haue a minde free from persecution, or thrawing your subjects in matters of conscience; that you would not increase our burdens with Roboam; to which adding your Clemency of which wee haue tasted, and your Gracious promises where vvith wee liue in hope, and your daylie discourses springing from your native bounty and benignity; make vs strayne our selues to the vttermost, to giue your Grace satisfaction. And therefore if we may obtayne this

C ij.

fauour

a Calu. lib. 4.

Inst. cap. 4 lib.

4. cap. 10. 6. 4.

b Knox in his

exhortation to

England prin-

ted at Geneva.

1559.

c Luther in his

booke de po-

testate seculari:

& in his com-

ment vpon the

1. of S. Peter,

cap. 2.

d Goodman in

his booke of

obedience: all

vvhich teach

contempt of

authority, and

neglect of

lawes in the

places cited.

a A most humble and reasonable request. A Councell, conference or disputation.

fauour at your Graces handes, to be assured in conscience, by the decision of the learned Deuines of both sides, that the act of going to the *Protestants* sermones and seruice, is not a damnable sinne : then if after such a dispute, decision, & information, we shall refuse to conforme our selues to your *Maiesties* will and example, we thinke then there is reason to giue life and reestablishment to the lawes made against vs. And this may suffice (we hope) for discharge of the dutifull respect we beare to your *Maiesty*, and desire we haue to giue your Grace all possible satisfaction in matter of our beleefe and Religion.

CHAPTER 5.

The proofes of the lay Catholike fidelities.

Reasons of
loyaltie.



AND now we come to the matter of our loyaltie & obedience (*GRATIOVS SOVERAIGNE*) in the defence whereof we are driuen by the necessity of our affaires, and importunity of our oppugners, to insist more particularly, then otherwise were conuenient in respect of our owne modesty, or your Highnes bounty and magnanimity; who neuer yet omitted to recompence and pay, *suo loco & tempore*, loue with loue, subjection with protection, and vertue with honour.

b Three vvaies
of triall.

For the full & finall clearing therefore of that point of disobedience, and disloyalty, wherewith wee are so often charged rather in hatred of Religion, then of any ground or substance that euer could justly be shewed: may it please your Highnes to consider that there be ^b three wayes for a prudent and circumspect Master, to trie out the honesty, and fidelity of his seruant accused of treachery.

Former beha-
uiour.

The first, by making inquisition of his former life and behauour, what Master he serued before, in what estate, and for howe long time, and with what successe and trustines.

Present car-
riage.

The second, to looke narrowly into his present quality and carriage, and to be assured howe he is and hath beene affected to him, his forefathers, friendes, and dependers.

The last, to compare his actions and comportments, aswell past as present, with those that traduce him; and to see what caution he can giue (to stoppe his enemies suggestions) for his future fidelitie.

To

a To this forme of triall (**DREAD SOVERAIGNE**) we submit our selues, our liues and actions, and will indeauoure to giue you full satisfaction in all the foresaid points of our carriage: *Vt obstruatur os loquentium iniqua*: to the end that the mouth of him that speaketh wicked things may be stopt, that you may (not withstanding what exclamations soeuer to the contrary) serue your selfe of our poore forces, liues, and habilities, in all your fortunes and employments against all your foes and enemies whosoever.

a Compassion
betweene the
Catholikes &
new Clergies
comportments

To beginne then where we left when your *Maiesty* made your happy enteraunce into this Realme, and to put you in minde by what degrees, and for what desertes wee were brought into that miserable estate your Highnes found vs in. It is well knowne that before our imprisonment and restraint, vpon the statute of recusancy, for the only Testemony of our consciences, some of vs did beare offices in the common wealth, and were dignified by the late *Queene*: in which charges and negotiations (without vaunt be it said) our carriages were b ciuill, laudable, and loyall; and some of vs liued without charge, yet not without credit and estimation, of worshipfull and honest men, and were aswell accepted & reputed in the Countries and Prouinces where we dwelt, and had commandment in, as were any other of our neighbours of the like calling and degrees.

b Catholike
behaviours be
fore their re-
strainte & dis-
grace for recu-
sancy.

After our restraint our c behauiour was such as became *Catholike Christian* subjects towardes *Christian* Magistrates, with all humility, respect, modestie, and subjection; euer either readylie doing what they enjoyed, or patiently suffering what they imposed.

c Their de-
meanure after
their restraints

The long time of our persecutions: the number of them that were afflicted: the diuersity of their rankes & qualities, and of their humors and dispositions: the perpetuity and variety of temptations & tribulations: the infinite indignities we passed thorowe for so many yeares, if they had fallen out among any other constitutions of men then *Catholike*, they might haue wroung (very probably) out of men well mortified & patient, some action of dislike, or perilous practize of discontentment, when such multitudes of all degrees were so assayled; especially of people so resolute in that supreamest degree of fortitude: which is as *Aristotle* defineth it, *Tristia pro virtute tollerare*, to indure heavy thinges for vertues sake, a point very dangerous, and whereof there want not plenty of lamentable euent, rising from cases of desperate necessity: which *Abner* the generall of *Saules* armie objected to *Ioab* *Dauids* Lieutenant, in these wordes: *Exclamauit Abner ad Ioab & ait: num vsque ad interuiccionem tuam mucro desaniet? an ignoras quod & periculosa est desperatio? vsque-*

Reg. 2 cap. 2.
d Desperatio
periculosa

quo non dicis populo ut omittat persequi fratres suos ? And Abner cried out to Ieab, shall thy sword be cruell euen to the death ? Knowest thou not that desperation is perilous ? Why dost not thou commaund the people that they cease to persecute their brethren ?

But this may wee glory in, (REDOVBTE D SOVE-RAIGNE) that in all this time, no diligence of our Aduersaries, no Malice, no Polecy, no Curiosity, no Argus eyes (of which there was great store, greedely prying into all our doinges) could euer espie the least shadowe of disloyaltie, in any one action of the publike weales professors and most sufferers in the cause, notwithstanding the long and perpetuall course of their seruitudes and vexations.

The true reason whereof is, the Doctrine we are taught by the Religion which wee professe; which telleth vs, that we must obey our Princes: *Non propter iram, sed propter conscientiam*: not for anie indignation, but for conscience sake; and that to resist them, is to resist Gods ordinance: and this is the bitte and bridle that euery true *Catholike* carrieth in his mouth, to restrayne him from that by grace and feare of Gods judgements, which flesh and bloud otherwise with the liuely sence and feeling of insupportable miseries and afflictions, might driue him vnto.

^a The laye
Catholikes fi-
delity to the
late Queene.

^b Catholikes
iustified by the
Lords of the
Councell.

^c The carriage
of Catholikes
the yeare 88.

In this case of our ^a dutifull behauiour in the late *Queenes* dayes, *fiant inimici nostri iudices*, let our enemies be our judges therein: let the Roles, Registers, and Recordes speake, sithence the great penalties imposed vpon vs for recusancy, what hath beene our Innocency, our Integrity; our vnimpeachable carriage and demeanour: how free we haue beene from the least suspicion of treason and practise, as it pleased the Lordes of the late priue Councell to tell vs, ^b *that the reason of our imprisonment was not in respect of any doubt made of our loyalties, but only to preuent the Spaniardes hopes of our assistance in their pretended inuasions.*

In the yeare ^c Eightie-eight, when the *Spanish Armado* came with intetion to inuade this Realme, our offers at *Eely* to the Lord North (then Lord *Licutenant* in those partes) in the presence of the *Deane* of *Eely*, and many others else of worshippefull calling there present at that time, for the hasting away of the forces of those Countries to *Tilbery-Camp*, were these: wee beseeched and instantly importuned, that wee might be imployed in those seruices, in the defence of our Prince and Country, and not indure that dishonour, that the whole Realme should be indaungered, and we no vnworthy members thereof and no meane freehol-

freeholders, should be exempted from that so behoofesfull and honorable seruice: wee with voluntary aduenture of our liues and worldly fortunes a offered to serue in Person with our Sonnes, Seruants, and Tennantes, at our owne charges; as desirous most joyfully to embrace that oportunitie, to make manifest our loyalties in our Prince and Countries cause: we desired to be placed in the first front of the battaile: wee offered to serue in the places of the hottest and most dangerous seruice: and if we might not obtaine that fauour of trust and seruice, for greater security, and liuely demonstration of our true *English* hartes, we did offer, and implore to be placed b vnarmed in our shirts, before the formost ranckes of our battailes, to receiue in our bodies the first volly of our enemies shotte, to leaue an vndoubted Testemony by that our death to stoppe the mouthes of the serpentine maligners of our vnspotted integrity, and true *English* loyalties.

a Their offer of seruice in person.

b They offer to bee placed vnarmed in the forefront of the battaile.

But if none of these instant requestes would bee graunted vs, yet those handes vvhich should haue valorously beene vsed against the enemy, should bee zealously lifted vp to God for the deliuey of our Prince and Countrie, and to obtayne renowned glorious victory against the Inuador; wherein wee failed not, answereable to the dutie of loyalest *English* Subjectes, all which was offered by vs to bee performed, notwithstanding the late *Queene* was twice c excommunicated. And this is a demonstrable and vndoubted argument, that wee are not conditionall Subjectes, a calumny so frequent in the mouthes of the Ministry, and by them endlessly objected against vs.

c They plaie the partes of good subiects notwithstandingal excommunications.

The like offer to that the *Catholikes* at *Eelie* made, the d Lord *Vaux* (then prisoner likewise, for Testemony of his conscience, vnder the charge of the *Arch-bishoppe* of *Canterbury*) offered, and in like sort would hane donne all the *Catholikes* in *England*, vpon like occasion and opportunity.

d The like offer made the Lord *Vaux*.

When the *Spanish Armado* was dispersed, and their forces defeated, the *Vice-Chancellor* of *Cambridge* associated with the *Deane* of *Eelie*, sent to *Eelie* to the *Catholike* recusants there imprisoned, from the Lords of *Queene Elizabethes* priuie Councel, with e a forme of protestation of their dutie and allegiance, penned by the said *Queens* learned Councell, with direction and commission to take the said recusants subscriptions thereunto, being altogether vnexpected of them, they being close prisoners, and hauing no intelligence at all of any Commissioners reparing to them: So soone as these Commissioners had read some part of their

e A forme of submission sent downe to the Catholiks from the Councell.

com-

a The Catho-
likes exhibite
a forme of sub-
mission farre
more com-
plete then that
vvhich vvas
sent them.

b The fidelity
of Irish Ca-
tholikes.

c Excommu-
nication hin-
dred not the
Irish Catho-
likes to doe
the duties of
good subiects.

d English and
Irish Catho-
likes no con-
ditionall sub-
iectes.

commission to the *Catholikes* there, they forth with were seuerally deu-
ded, and in close prison restrayned. And notwithstanding the said for-
mall originall sent purposely for them to subscribe vnto: yet the Com-
missioners (as it seemed for a more triall, or for a more aduantage taking
against the *Catholikes* there) taxed euery of them to set downe imme-
diately the protestation of their allegiance and dutie, to like purpose as
was set forth in the originall sent to them from the Lordes of the Coun-
cell, which the *Catholike* Gentlemen were permitted to haue but one
only time read vnto them. This seuerall forme of submission in such
strict order exacted by the Commissioners, was in that ample manner
performed by the said recusants, that the said Commissioners (singuler-
ly extolling and greatly preferring the same, before the said originall)
accepted thereof, and required not at all the *Catholikes* to subscribe to the
said originall so penned by the said *Queenes* learned Councell, & addres-
sed by the Lordes of the priuie Councell: to whome the said protesta-
tions being sent, and by them perused, they receiued such a full appro-
bation, that after that time neuer any odious imputation or calumnia-
tions against the fidelity of the *Catholikes*, preuayled.

The like was the valour, b fidelity, & laudable seruice of the *Irish Ca-
tholike* recusants at Kinsale in Ireland, Anno 1600. who joyning their forces
with the late *Queenes* against the *Spanish* powre, and against their owne
Countrimen & Kinsmen, expelled with their assistaunce, the *Spaniards*;
and were speciall meanes to keepe *Ireland* in obedience to the Crowne
of *England*: which otherwise (in the opinions of the Commaunders of
the *English* forces then there) had beene vterly lost. And none of judge-
ment there doubted, but that it was in the power of those *Irish Catholike*
Earles, *Barons*, *Knights*, *Gentlemen* and their followers, to haue betrayed
then that Realme of *Ireland*, to the hands of the *Spaniards*; if either zea'e
of extirping the *Protestant* religion thence, and firme establishing of the
Catholike religion, could haue preuayled with them; or dread of c ex-
communication, or threatning of the powerfull inuader, proclayming
by sound of Trumpet, and deuulging proclamations that his sword
should no more spare a *Catholike* recusante disobeying that excommuni-
cation, then it should doe a *Protestant* resisting in armes. And this singuler
act of loyaltie, so shortly after seconding and confirming the like of the
English Catholikes in Eighty-eight, without all gayne-saying conuinceth,
that the *English* and *Irish Catholike* recusants, are not d condicionall sub-
iects, but most true loyall and faithfull subjects to their Prince, and to
the Crowne of *England*; therein giuing place to no subjects of those
two Realmes who soeuer, or of what degree soeuer: and whose prooffe
and

and triall herein, farre excelleth all other the subjects of those Realmes; if preheminance should in that behalfe be attributed to any profession of Religion in the said Kingdomes.

This argument of our former behauiour, and of our obedience vnder the seueritie of the late *Queene*, may in all reason assure your *Maiestie*, that in matter of our loyaltie we are like pure Gold, fined and refined in the fire of many yeares probation, and therein not to be any way stayned.

The second triall of our fidelities consisteth in matter likewise of fact a towardes your *Maiesties* Predecessors, your Title in them, and in your selfe, and the effect of our loue and affection performed in all occasions, that might giue contentment to your *Maiesty*, both before and since your entraunce into this your Kingdome of *England*; which we will endeauour to touch as briefly as we can.

a Catholikes behauiour towardes his Maiesties Predecessors and him selfe.

It cannot be denied then in the first ranke of these our comportements, but that we our selues in our times, and our *Catholike* Parents before vs at all times of opportunity offered, haue declared our deuouted affections to your said Highnes b right to this Crowne, the testimonies whereof are in printed bookes and publike facts so manifest to the world, that we neede not long dwell on that point: vouchsafe therefore patience we beseech you (DEARE SOVERAIGNE) to heare some instances of the c blessings and the benefits your *Maiesty* hath received by *Catholikes*, and by our seruices and fidelities.

b Catholikes alwayes affected to the K. Title to England.

c Blessings & benefites his Maiesty hath received by Catholikes.

King *Henry* the vijth. and his eldest Daughter (from whome your *Maiesty* hath received lineally and directly your birth, right, and naturall succession to this Crowne) were most zealous and religious *Catholikes*: and for that singuler affection he did beare to the d *Scottish* nation, principally for their great zeale at all times to the *Catholike* religion, preferred the same before *Fraunce*, bestowing his said eldest Daughter on your Highnes great *Grand-Father*, and the younger vpon the *French King*, by which happy marriage came that lineall and rightfull descent of blood, that made your *Maiesties* renowned *Mother* *Heyre* apparant to this Crowne of *England*, who also was the vndoubted e lineall Heire to King *Edward* the *Confessor* by his sister *Margaret*, *Queene* and *Saint*; and consequently your *Maiesty* from your *Catholike Mother*, and her *Catholike* Predecessors, hath not only received the hereditary succession of the Kingdome of *Scotland*, but also a double right to the Crowne of *England*, as f heire to the *Saxon* lineall line by a holy *Saint* & *Catholike Queene*, and heire to the *Norman* line by a most worthy *Catholike Prince*, and a blessed *Martir*, and all them vnited in her, and nowe duly descended to your *Maiesty*.

d Henry the 7. preferreth the Scottish King before the French.

e His Maiesties Mother lineall heire to King Edward the Confessor.

f His Maiestie true heire both to the Saxon & Norman Princes.

D j.

It

Queene Mary

Queene Iane
set vp by Pro-
testants, depo-
sed by Catho-
likes.

It was the pious and vertuous *Queene Mary* and her *Catholike* subjects, who cancelled the forged will of her *Father King Henry* the eight, exceeding preiudiciall to your right in this Crowne, that disproued it in Parliament, and deposed the *Protestant* vsurping *Queene Iane* & set vp then by the *Protestants* to the disinheriting of *Henry* the eight his daughters *Queene Mary*, and *Queene Elizabeth*, and his eldest sisters issue, vvhich was your *Maiesties* great *Grand-mother*, and whose issue were in all right to haue beene preferred before her younger sifter, *Grand-mother* to the vsurping *Protestant Queene Iane*; who so deposed by that renowned pious *Catholike Queene Mary*, the Crowne (by her royall prouidence) was reserved to the rightfull, and lawfull heires thereof, consequently descended nowe to your *Maiestie*, conformable to the lawe of God, Nature, and Nations.

Hales inue-
sting against
the Title of
Scotland.

Hales answere
red by Iustice
Browne & M.
Ployden both
Catholikes.

The serpentine inuestiue made by *Hales* and other *Protestants*, in the beginning of *Queene Elizabethes* raigne, directly against your *Maiesties* Title, thereby intending the aduancement of a pretender, potently in those daies possessed in the breastes of no meane multitudes, was vpon the setting forth thereof in the time of *Queene Elizabeth* indelayedly vnder taken, fully answered, & learnedly confuted by *Sir Anthony Browne* then one of the Iustices of the common Pleas, and lately before in *Queene Marias* raigne had beene chiefe Iustice of the same Court, and *M. Edmund Ployden* famous Lawyers, with the assent of other *Catholike* Diuines, ciuill Lawyers, and Gentlemen of good worth, judgement, and experience.

Havvarden,
Perfies, Pa-
gets, Vaux,
Freschams,
Throghmor-
tons, Salisbu-
ries, Abington

Catholikes
behaviour af-
ter the martir-
dome of his
Maiesties Mo-
ther.

Howe many & families of *Catholikes* haue endured great damages and detrimetes in renowne and state, for desire they had to maintaine the right of your most blessed *Mothers* Title in remainder, and aduentures made to relieue her, and deliuer the afflicted *Princesse* out of her captiuitie; with much abundant loue, teares, and affection, your sacred mother testified publicquely at the end of her life.

Since your *Mothers* death, we remayned euer constant to your *Maiesties* right to the succession of this Crowne, not ebbing and flowing in our affections, but resolute euer to liue or die with your *Maiestie* in that most iust pretence: but if any particular person in forraigne countries hath spoken or written to the contrary, for his priuate and particular pretentions, he is to answere for himselfe, and his owne fact, for therein we disclaime: which party (as we are credibly enformed) hath both before and sithence the *Queenes* death, done great diligence to giue your *Maiesty* satisfaction. And your *Maiesty* is not ignorant, (we are assured) what hath beene the carriage, opinion, and opposition of

of vs and our friendes euen in that particuler in the fauour and defence of your *Maiesties* right, both within and without the Realme: what dangers we haue passed at home, and what slaunders and damages verry many of our *Catholike* brethren haue suffered abroad, for shewing themselves *Scotish* in faction (as we were tearmed, that is firmly, & immouably affected to your *Maiesties* right of succession to this Crowne.) your *Maiesty* haue heard, and we haue felt and shall feelee, our honours and estates thereby being extreameley diminished and eclipsed whiles we liue, vnlesse your *Maiesties* pious & royall hart vouchsafe to repaire and relieue the same.

Neither did your *Maiesties* zeale in the *Protestant* religion, any way alter or diminish the iust conceit, and dutifull consideration we carried to that iustice and right, which God and nature had prepared for you from your cradell.

If then our carriage and affection to your *Maiesty* was such, when your Religion was to ours so different, your Person to vs vnknowne, your fortune doubtfull, the factions diuers, the oppositions in all likelihood very great, and the euent of your affaires very vncertaine: what may your *Maiesty* presume of vs now? or rather what may you not promise, & assure to your selfe of our fidelities, in this time of your *Maiesties* present prosperity, and fruition of this Crowne, hauing proued our selues so faithfull to your *Maiesty* in times of your expectations?

And to conclude, such is the confidence we haue in your *Maiesties* clemency, and so farre we rely vpon the bountie of your nature and royall proceeding with vs, that whereas the not payment of twentie poundes a moneth for recusancy into the Exchequer, (at the tearmes by lawe prescribed) putteth vs absolutely into your *Maiesties* hands and mercie, for two partes of all our landes and reuenues during our liues, and maketh vs a pray to the discretion of our enemies & promotors, disabling vs to sell our goods, to let or set our lands for our reliefe, to make joyntures for the maintenance of our wiues, or estate of landes to our children, albeit by not payment of the said summes at the tearmes aforesaid wee fell within the lapses of the Lawes in such extremitie of daunger, that our case was not to bee releued but by speciall act of Parliament: yet such of vs, as at *Wilton* in *November* last past had recourse to the Lordes of your *Maiesties* most honourable priue Councell, to be secured from the said forfeiture; which otherwise we were to incurre in default of payment, as is before sayde, they were (farre besides their expectation) taxed by the Lordes of a kinde of dis-
dence, or challenging your *Maiesty* with breach of promise for the ea-

D ij.

ing.

a The dangers, damages, and disgraces, vvhich M. Charles Paget, Cap. Tresham, M. Iohn Stonor of Stonor, and diuers others suffred therefore, are notorious.

b *Scotish* in faction vvhich.

c His *Maiesties* zeale in the *Protestants* Religion did nothing diminish the *Catholikes* forwardnesse to vvhardnesse to his right and iustice.

d The confidence *Catholikes* haue in his *maiesties* royall dealing vvvith them.

sing vs of the said mulſte-money, in sort as it was deliuered vs in Iulie precedent at *Hampton-Court*, whereupon wee resolved absolutely to put our whole Estate into your *Maieſties* handes, that your *Maieſty* may ſee, how wee preferre the credit and confidence wee haue in your *Maieſties* iuſtice, equity, conſcience, and mercie, before our owne ſecuritie, our landes, goodes, and liuinges; and ſo doe wee ſtill remayne in the ſame predicament: where if euery pennie had beene a pound, & euery of our mole-hilles mountaynes, wee would (vpon ſuch vrging of our diffidence) haue proſtrated all the ſame at your moſt Royall *Maieſties* feete.

CHAPTER 6.

This carriage and behaviour of our Accuſers.

The carriage
of our Anta-
goniſtes.



It reſteth now laſtly to conſider what hath beene the behauiour of ſome of our accuſers (the *Miniſters* we meane, & ſome hotte ſpirits of their adherentes and followers) from time to time in your *Maieſties* affaires (that hath ſo cheriſhed, dignified and aduanced them) and to other their lawfull *Princes*, that haue not ſo fully concurred with them in matter of religion as your *Maieſty* doth, *ut contraria iuxta ſe poſita magis cluceſcant*, that contraries compared together may the more cleerely appeare.

Page. 3.

If you demaund what they were that accounted it a matter reaſonable to retaine any booke or paper in fauour of your *Maieſties* Title, and that in publike bookes called your *Mother*s right to this Crowne a pretended Title. *Agendum eſt obſignatis tabulis*: and we muſt needs tell you that it was a Student of *Lyons Inne* a Lawer by profeſſion, and a Proteſtant in Religion, that in a booke printed Anno 1584. & intituled (*A diſcouery of treaſons againſt the Queeneſ Majesty by Fraunces Throgmorton*) amongſt other his treaſons, he reckoneth this for one in theſe wordes. There were alſo found among other his papers 12. petegrees of the deſcent of the Crowne of England printed and publiſhed by the Biſhoppe of Roſſe in the defence of the pretended Title of the Scotiſh Queene his Miſtriſ. What could be more vnjuſt and iniurious to that bleſſed Lady and all her poſteritie, then in a booke printed in defence of an execution of juſtice, to call her Title falſe pretended and vnjuſt, and account the euidences and recordes thereof as treaſon in the higheſt degree?

If inquiry be made who they were that in prejudice of your *Maieſties* right

right to this Crowne did set vp the vsurping *Queene Iane*, descended from the younger sister of your *Maiesties* great *Grand-Mother*, that was the eldest daughter to *King Henry* the vijth. Our histories tell vs that they were a enemies to the *Catholike* faith which we professe, & the first aduancers of the newe Religion in this Country.

If we call to minde the complotters and compassers of the murther committed on the Person of your Highnes *b Father* and *Grand-Father*, and the barbarous butchering of your *Mothers* Secretary in her Royall presence, and the miraculous escape of your Graces person by Gods singuler protection, when a *c* charged pistoll put to your *Mothers* wombe by one of the traytorous race of the *Gowries*, to haue destroyed you both at one blowe, could not giue fire; we finde by the printed monumentes of *Scotish* Annales that the actors, authors, and inuentors of those tragedies were not of the *Catholike* religion.

If we demaund who they were that tooke *d* armes against your *Maiessties* gracious *Mother*, that ouerthrewe her in the field, that layd violent handes vpon her sacred Person, and imprisoned her in *Lamghleuen*, that depriued her of her Crowne, and expelled her out of her Kingdome, and procured afterwarde her captiuitie in this Realme: no man is ignorant that the *e* Bastard of *Scotland* with the Presbitery & that runnegate Fryer *Iohn Knox*, mortall enemies to all order, rule, and authority, were the Architects of these detestable actions.

Howe zealous *f* *Bothwell* and *Gowry* were against poore *Catholikes*; and what pillers and patrons they were of the Presbitery, the world knoweth, but your *Maiesstie* by experience can best testifie what perilous, turbulent, and seditious members they were of the common wealth, and howe often your sacred Person was indaungered by them, and others of their profession.

Moreouer, we hope that we may without offence to any, confidently affirme, that they were not *Catholikes* that caused your *Mothers* vntimely death: the memory of which times, for many respects we had forborne to touch, but only to remoue the odious and vnjust imputations, diuulged in the time of this present session of Parliament against vs in a certayne libell, or rather a clamorous calumnions inuectiue, published in this present session of Parliament, against a most modest, learned, and submissiue supplication dedicated to your *Maiesstie* in *March* last: where the Libeller calleth *Catholikes* to the Barre, and would haue then indig-
ted, and passe their triall for that matter: *g* Which done (saith he) his Ma-
iesty may easely perceiue that they are to be hated, and abhorred as causers and
contriuers of all his *Mothers* troubles and calamities, his proofes are the authour

D iij.

a The Duke of Nothumb. the Dukes of Somerset, Suffolke, & other Protestants, & all the Protest. Bishops Clergie & Councell, of K. Edward & principally the cler-
gie.

b His maiessties Father and Grand-father slayne.

c His Maiessty pursued in his *Mothers* vvombe, and miraculously preserued.

d The Ministers and Presbitery authors of these tumultes.

e The Earle of Moray. Knox the Cataline of Scotland.

f Bothwell & Gowry, two pillers of the Presbitery.

g Sutclifes orvvne vvordes in the 8. chapter of his said libell.

a The authour of that Catechisme an inveterat enemy of that order & therefore more credulous then convenient in matter of theirs dishonour.

b 13. Elizabeth Limitation of the right of the Crowne.

c Treason to say that the persons Titles & possibilities of all pretenders to the crowne be not subiect to the actes made in Parliament.

d Reconciliation, treason.

e Agnus Dei, Beades, or Crosses pre-munire.

f 23. Elizabeth treason to perswade men to the Catholike religion.

g 200. markes for saying, 100 markes for hearing a mas.

h xx. pound a moneth for recusancy.

i x. pound a moneth for keeping a schoolmaster.

k 27. Eliz. the act was made

of the Iesuities Catechisme^a written in disgrace of that order, which booke is of as great credit (with men of tender consciences, and vpright carriage in matter of truth and equitie) as *Lucians* Dialogues, *Watsons* Quodlibets, or *Esopes* fables, and what this Catechiste wrote of priuate passion, without any authentick warrant, this libeller doth vrge with the like perturbation. And here (**DREAD SOVERAIGNE**) we might as readely, as liuely, produce a world of inuincible proofes in reproofe of this libeller, by prouing the actors of that complotment and tragicall proceeding not to haue beene any one of them *Catholikes*, or their well-willers, but (we carefully shunning to charge any with bloody imbrumentes in that lamentable fact of *Englands* agony,) and only to free our selues from that most odious, impudent, and false calumnation, wee soly resort to matter of highest record, dayly extant to bee seene of all men in publike printed statutes, being the forerunners of that strange execution of your blessed and most glorious *Mother*. Whereby it is most euident and well knowne (*etiam lippis & ton-soribus*) to blinde men & barbers, that they were not *Catholikes* that made and enacted those statutes of the thirteenth of *Queene Elizabethes* Raigne, for the b limitation of the right of the Crowne, to the disposition of the Lords and Parliament from the free right and course of bloud and descent. That made it treason in the same Parliament, to c hould or say that the common lawes of *England*, and statutes to be made in Parliament, are not of sufficient validity to gouerne the persons, and to binde and limite the Titles of any that hath any possibility to the Crowne.

They were not *Catholikes* that made it treason in the same Parliament, d to absolue from sinne and reconcile, or to be so absolued or reconciled.

e A premunire to bring in any tokens called *Agnus Dei*, or Crosses, Pictures, or halowed Beades, or to haue or receiue them.

They were not *Catholikes* that the 23. of *Queene Elizabethes* Raigne made it treason f to perswade men to the Catholike religion, and the losse of 200. markes to heare g Masse, or to pay xx. pound monethly for h refusing to goe to the *Protestants* seruice: or the forfeits of x. pound monethly for such as should keepe any i Schoolmaster not allowed by the Bishoppe of the Dioces, and refusing to goe to Church.

They were not *Catholikes* who made an act 27. of the said *Queene* by vertue whereof your gracious k *Mother* lost her life; and in the same Parliament it was made treason for all l Priests or Religious men that had taken orders by any forraigne authority, to remayne or come into this Kingdome, and felony to relieue or entertayne them.

It was made treason to be brought vp in the Seminaries, premunire to send

to send thither any reliefe.

In the 28. of the said *Queene*, it was enacted that the two partes of the landes and leases of such recusantes, as should faile to pay the xx. pound a moneth in the Exchequor at the tearmes prefixed, should be seized into the *Queenes* handes.

In the 35. it was enacted that euery ^m recusant aboue the age of sixteene yeares, being not worth twentie markes (exceeding his confined limittes) should abjure the Realme, and if he refused to abjure or retourned after abjuration, to be accounted a fellow.

Item that the partie should pay ten pound a moneth that ⁿ keepes any recusant in his howse after warning.

In the same Parliament, recusantes are ^o restrayned to their certayne vsuall, and common places of abode, and are not to remoue aboue fiue miles thence without licence of the Bishoppe and two Iustices, vpon payne of forfeiting of all their goodes, and all their free and copyhold landes, and annuities during life: & all such recusants that had not landes of twentie markes value by yeare, or goodes of fourtie pound, if they conformed not themselves, or repayred not to their places of limitation, shall abjure the Realme. By the course and contriuing of such capitall and cruell lawes at the same time, and in the same sessions, as well against *Catholikes*, as against your gracious *Mother*; it seemeth by all probability (to persons esteemed of judgement & great experience, in the insight of worldly driftes both in this Realme, and in forraigne Regions) that the principal marke which was aymed at in those times, was at the selfe same season by seuerity and shadowe of the same lawes an instance to ruinate & ouerthrowe the ^p person of your gracious *Mother* and her right, and the professors of the *Catholike* religion; supposing that those three must either stand or fall together of necessitie: but *non est consilium contra Dominum*: there is no councell against God: her right & posterity hath (God bethāked) preuayled, & the poore *Catholikes* from that time to this, the more they haue beene oppressed, the more they haue increased, which cannot fall out otherwise, vnlesse it proue false which God hath said by the mouth of his Saints and seruants: *Preciosa in conspectu Domini mors Sanctorum eius*, pretious in the sight of our Lord is the death of his Saints. *Et sanguis Martirum semen Ecclesiae*, the bloud of Martirs, the seede of the Church. We accuse no man in particuler in this case, and could haue beene content: *vlcus hoc intactum leuiter pertransire*, to haue sleightly past ouer this boch vntouched, but that this respondent would needes deale with vs, as *Putisars* ^q wife did with holy *Ioseph*, or the carnall judges with the chaste *Susanna*, (*viz.*) put vs to our plunges, and purgations

vvhich caused the death of his Maiesties Mother.

l In the same yeare it vvas made treason to be a Priest and come in or remaine in the land, & felony to receiue or relecue them. m 25. Elizab. certayne recusants vvere by an act then made to abjure therealm. n Ten pound a moneth for keeping a recusant in the howse.

o The same yeare vvas the statute of confinementes enacted.

p The person of his Maiesties Mother her right and Title and the *Catholikes*, cause, all shotte at by the same lawes, and at the same time.

q The libeller like Ioseph his Mistris & *Susannas* iudges.

purgations for such crimes, as were proper and peculiar to themselves.

Neuer was it heard of that in *England* or *Scotland* any Minister or Ministers euer suffered any thing for that gracious Lady, or your *Majesties* Title, but infinite are the families of the *Catholikes* that haue suffered for them both. As the *Seatons*, the *Gordens*, the *Simples*, the *Maxuells* in *Scotland*: the *Hawards*, *Persies*, *Vauxes*, *Pagets*, *Treshams*, *Throgmortons*, *Winsors*, *Salisbury*, *Abington*, and diuers other worthy Gentlemen in this Land, the shipwrackes of whose opulent abundant states and fortunes, are inuincible testimonies of the *Libellers* falsehood and follie in this his objection, and of the constant fidelity of *Catholikes* to your *Majesty* and all your race and predecessors, in all their fortunes whatsoever.

^a In Scotland, Setons, Gordens, Simples, Maxuelles.
^b In England, Havvards, Persies, Pagettes, Treshammes, Throgmortons, Salisburies, Abington, Winsor.

And thus your *Majesty* doth see the comparison of our former times, and our precedent behauiours, with our present affection and future assurance: If then we be not rewarded, and respected as all others are of other professions that haue done their duties, as we did, in aduancing your *Majesties* affaires, and acknowledging your rightfull Authority: yet at the least we hope that it will not be thought reasonable, that we should be left in the same masse of misery, which your *Majesty* found vs in at your entrance.

Make vs then (*SWEETE SOVERAIGNE*) as able as we are willing to serue you, not by newe dignities and authorities, but by restoring vs to our pristine honours, and honest reputations, and to our birth-right freedome, and liberty by your only Peerles justice, clemency, and benignity; permitting vs to liue in peace, & comedere buccellam nostram sine dolore, to put a bitte of meate into our mouthes without sorrowe, without frights, without flights, and without circumuentions of our Aduersaries: our woundes are so deepe and dangerous in matters of our honours, states, and liberties, that no Phisition can cure vs but your self with the soueraigne balme of your renowned Clemency. What pleasure or profit can redowne to your *Majesties* person or estate, if we your approued and assured seruants and subjectes rotte in prison, die in banishment, and liue in penurie and disgrace; for no other crime or offence, but for the constant profession of that Religion, which in conscience we are perswaded to be the only true worshippe of God, & saluation of our soules? Of which our faith and beliefe, we haue rendered so sufficient reason, that we hope, it will fully satisfie and content, so wise, learned, politique, and discreete a Prince, as your *Majesty* hath shewed your selfe to be in all occasions presented to make triall thereof, which maketh vs the more confident in our just and reasonable defence,

fence, because we sue to a most wise, just, and learned *Monarch*.

And albeit more then this can hardly be required of men, whose fidelities are so sufficiently tried and testefied (as appeareth by the whole substance and tennor of this our *Apologie*) yet *pro abundantiore cautela*, we humbly lay downe at your *Maiesties* feete this forme of submission, and security following, in behalfe of our Priests and Pastors.

CHAPTER 7.

The forme of the Catholikes submission.

IF we may be permitted to enjoy some quiet, graue, and vertuous Clergie men for the comfort of our soules, we doubt not but to giue your *Maiestie* a farre greater security for the few hundredes of our Priests, then was giuen for the many thousands of *Queene Maries* Priests, and Prelates in the late *Queene Elizabethes* dayes; against whome, albeit aboue a ten thousand of them, did abandon their Ecclesiasticall Liuinges, rather then they would conform themselves to the times (especially the holy Senate of Bishops, no one excepted) yet in the time of the said *Queene*, for the space of thirty yeares extreame and restless persecution, no capitall lawes were made or executed. And in the booke intituled *Execution for treason, and not for Religion*, composed & set forth by the late *L. Burleigh* then high Treasourer of *England*, on whome for his great wisdom and polecie, the menaging of the Common wealth of this Realme (vnder the *Queene* principally depended) *Anno 1583.* and *Anno Regni Eliz. 26.* it is in express words set downe what fauour these Priests found, in tearmes as followeth. And though there are many subiects knowne in the Realme that differ in some opinions of Religion from the Church of England, and yet doe also not forsake to professe the same; yet in that they doe all professe loyalty & obedience to her *Majestie*, and offer readely in her defence to impugne and resist any forraigne force, though it should come or be procured from the Pope himselfe, none of these sort are for their contrary opinions in Religion persecuted, or charged with any crimes or paines of treason, nor yet willingly searched in their consciences for their contrary opinions that saue not of treason. After which Narration, he reckoneth vp great numbers, as *D. Heath*, Arch-bishoppe of *Yorke*, *B. Poole*. *B. Tunstall*, *B. White*, *B. Oglethrop*, *B. Thurlby*, *B. Watson*, *B. Turberwill*: none of all these were pressed with any capitall paine, though they maintayned the Popes authority,

The lay Catholikes submission.

a 10000. Clergie men leste their liuinges, rather then they would leaue their religion.

b All *Queene Mary* Bishops forlooke their Prelatures, rather then they would forsake their chiefe Pastor.

c The booke intituled *execution for treason, & not for religion*, made by the late *L. Burleigh*.

d None of *Queene Maries* Priests or Prelats persecuted for religion.

e *D. Heath*, Arch-bishop of *Yorke*.

E j.

against

a Abbot Fec-
nam.

b None of all
these held or
punished as tra-
itors, though
they maintay-
ned the Popes
authority a-
gainst the
lawes of the
Realme.

against the lawes of the Realme: he recounteth a one Abbot & diuers Deanes, whome he commendeth for learning, modestie & knowledge, & concludeth that none b of these, nor yet diuers others of the like morall, and indifferent carriage, were euer called to any capitall, or bloudie question vpon matter of Religion; nor were not deprived of any of their goodes, or proper liuelihoods: of the like indulgence and lenity mention is made in the same booke, vsed towards the layetic in wonderful pleasing wordes as followeth.

There are great numbers of others being lay men and of good possessions in Lands, and men of credit in their countries, that doe enjoy their estates, though they holde contrarie opinions in Religion for the Popes authority, and yet none of them haue beene sought hitherto to be impeached in any point or quarrell of treason, or losse of life, member, or inheritaunce: So that it may plainly appeare, it is
 " not, nor hath not beene for contrary opinions in Religion; or for the
 " Popes authority alone (as the Aduersaries doe boldly and falsely publish)
 " that euery person hath suffered death since her Maiesties Raigne: yet
 " some of this sorte are well knowne to hold opinion, that the Pope
 " ought by authority of Gods word, to bee supream and only head
 " of the Catholike Church throughout the whole world, and that the
 " Queenes Maiestie ought not to be gouernesse ouer any her subjectes
 " in her Realmes, being persons Ecclesiasticall: yet for none of these
 " points hath any person beene persecuted with the charge of treason or
 " in daunger of life.

c To deny the
Q. to bee su-
preame gouer-
nesse ouer Ec-
clesiasticall per-
sons not perfe-
cuted vvith
charge of trea-
son.

d No religion
can consist
vvithout
Priestes and
Pastors.

If then this were the case of *Queene Marias Priests*, and other quiet and faithfull subjectes in the late *Queenes* dayes, wee hope that our *Priests* (being aswell qualified in al respectes to our Princes good liking & satisfaction, as they were; both for quiet behauour, ciuill life, and sincere affection to your *Maiesties* seruice) may for our comfort obtayne as much grace nowe, as they did then, without any such assurance as our *Priestes* shall put in. And to make the case yet more cleare, and vnd controulable; wee adde further, that since d no Religion euer did or could consist without *Priestes*, *Pastors*, and men to whome the disposition of diuine misteries did belong, we hope that our desire to haue the benefitte of such Clergie men, as may stand with the safety of our Prince and Country, is conformable to reason, as commaunded by the rules of conscience, charity, and *Christianity*.

And that it may be more apparent to the world, that this our lowely *Christian* desire, and humble demaund, shall not any wayes be preiudiciall to your *Maiesties* Royall person or estate, we offer to answere
 person

person for person, and life for life, for euery such *Priest* as we shall make election of, and be permitted to haue in our seuerall howses, for their fidelitie to your *Maiesty* and to the state; by which meanes your *Maiesty* may be assured both of our number, and carriage of all such *Priests* as shall remayne within the Realme, for whome (it is not credible) that we would so deeply ingage our selues without full knowledge of their dispositions: their being here by this meanes shall be publike, the places of their abode certayne, their conuersation and carriage subject to the eyes of the Bishoppes, Ministers, and Iustices of peace in euery prouince and place where they shall liue: by which occasion, there may probably arise a kinde of vertuous, and not altogether vnprofitable emulation betweene our *Priests* and your *Ministers*, who shall exceede and excell the other in vertuous living, and exemplarity of life, and other actes and exercises of pietie and deuotion, which must needs turne to the edification of the people, and extirpation of vice; and we shall be so much the more circumspect and carefull of the comportmentes of our said *Priests*, as our estate and security doth more directly depend vpon their honesties and fidelities.

a The Catholikes offer for their *Priests*.

To conclude, we doe and euer will (REDOYED PRINCE) acknowledge your *Maiesty* our lawefull King and Soueraigne Lord, and will defend and maintayne your *Maiesties* Heires and your Successors possession, right, and Title, with life and liuelihood against all pretendantes to the contrary.

b Catholikes opposition against all pretendters.

Further more, we will reueale, and to our powers withstand and preuent any conspiracy, or intended treason against the person of your *Maiesty*, your Heires and Successors, and we will to our power defend your Realmes and Dominions against all inuasions, or forraigne enemies, vpon what pretence soeuer.

c Their profer to reueale and withstand all treasonable attempts.

Wee doe, and will acknowledge due vnto your *Maiesty* from vs, what soeuer is due for a subject vnto his Prince and Soueraigne, either by the lawe of nature, or by the word of God, or hath beene vsed by any *Catholike* subject towardes your Highnes *Catholike* Progenitors; and this we will performe by protestation, oath, or in such other manner, as shall seeme best to your *Maiesty*.

d The Catholikes oath, and protestation.

And this same oath and protestation, our *Priests* so permitted, shall take before they shall be admitted into our howses, otherwise they shall not haue releife of vs.

In this sorte (we doubt not) but that your *Maiesty* may both in honour and security, take protection of our persons, mitigate our former afflictions, and be assured of our future loyalties, loues, and affections, if

a Voluntary
submission far
to bee prefer-
red before
counterfeit
conformity.

you but please to take the viewe (which your *Maiestie* may doe in this our *Apologie*) of the rules of our Doctrine and Religion, in those cases of the experience of our former actions, and of the absolute complete forme of this our submission and alleageaunce: which bandes as they are most voluntary on our partes, so are they farre a more honourable, profitable, and durable for your Highnes securitie, then all the lawes and rigours in the world.

And to say the truth, what greater glory or triumph can so magnanimous a *Monarch* as your *Maiestie* is, haue in this world, then to see and behold so many thousandes of your faithfull Cittizens and subiectes, manumitted from seruitude, resuscitated (as it were) from their sepulchers, recalled from banishment, deliuered from prisons, rendred to their wiues and children, and restored to their pristine honours, and honest reputations, by your *Maiesties* onely peereles Clemency and benignity; and to march before your triumphall chariot, with all insignes of liberty, loue, freedome, joy, and estimation: of whose affections your *Maiesty* can be no lesse assured, then a mercifull *Father* of dutifull children. *Quos genuit in visceribus charitatis & pietatis suae*: whome he hath begotten in the bowels of his charitie and pietie.

b More glory
in sauing one
Cittizen then
in vanquishing
a camp of eni-
mies.

c Cicero the
pretor and pa-
tron of Sicily
d Flaminius re-
stored the Gre-
cians to their
auncient liber-
ties.

And if that renowned *Roman* was wont to say, that he had rather b saue the life of one Cittizen, then ouercome a whole camp of his enemies, what nowe shall your *Maiesty* gayne in giuing life and liberty to so many thousandes (who are sicke of the late *Queenes* euill) whome no phisicke can cure, but the sacred handes of our anoynted *King*, and are like to the c *Sicilians*, whome none but *Cicero* or the d *Grecians*, whome none but *Flaminius* could deliuer from the heavy yoke, & insupportable seruitude, which the Pretors and Princes their predecessors had imposed vpon them,

e In vwhat sense
the Catholikes
may be called
false subiectes

We are but halfe men, if men at all, whome in these later dayes and times no man durst defend, countenance, conuerse with, or imploy, and (as your *Maiestie* hath well saied) we are in deede but halfe subiects, not that our bodies, mindes, willes, wittes, vnderstandings, senses, memories, judgements, intentions; or our breathes, bloudes, or liues are deuided, or deuoted to the supream honour or seruice of any terrene creature, other then your *Maiesty* only; but that the e better halfe of our liuinges, goodes, friendes, and fortunes, wherewith we should be the better able, and haue greater courage to serue your *Maiesty*, are taken from vs, and yet your *Maiesties* coffers little the better therefore.

Our desire then is (most gracious Prince) to become your *Maiesties* whole subiectes, and your *Maiesty* may so make vs in the twinckling of your

your eye, or stampe of your foote, wherewith you are able to raise vp more armies, then euer Pompey the great could doe (from whom the metaphor is borrowed) in all his pompe and presumtious pride.

Vouchsafe then (DREAD SOVERAIGNE) to make vs as other your subiectes are of all professions, intire and absolute *English-men*; for nothing (by Gods holy assistance) can or euer shall deuide vs from our subjection and dutifull affection to your *Maiessty*, but death which is *ultima linea rerum*, the last period of all thinges: for all other deuisions wee renounce, from all other seruices we disclaime, but that only which is due to God in the supernaturall course of our saluation, which being gouerned by secret influences, and supernaturall concurrences of his grace, we alotte to God without diparagement to your *Maiessty*, assuring our selues that your *Maiessty* (so conuersant in all good writers, and perfect Theologie) is well assured, that there is no diuision so honourable for a Prince, as that which was attributed long since to *Caesar*, and nowe is not improperly applied to your *Maiesstie*.

Iupiter in cœlis Caesar regit omnia terris

Diuisum imperium cum Ioue Caesar habet.

Whiles this *Apologie* or *Petition* was printing, there came to my hands the copie of a letter written by the late banished *Priests*, to the Lordes of his *Maiessties* most honourable priue Councell, which for the coherence of the argument, I thought good to annexe hereunto.



THE

The conclusion vvith an Apostrophe to his Maieitie.



THE COPPIE OF
THE BANISHED PRIESTES LET-
TER, TO THE LORDES OF HIS
MAIESTIES MOST HONOVABLE
priuy Councell.

TO THE RIGHT HONORABLE OVR
VERY GOOD LORDES, THE LORDES
OF HIS MAIESTIES MOST HONOV-
rable priuy Councell.



RIGHT HONOVABLE. As we haue suffered
for Christ his sake, and the profession of the true Ca-
tholike religion, (which he planted with his pretious
bloud) many yeares imprisonment, and deprivation of
all worldly comfortes and commodities: so doe we with
the like patience and humilitie endure this hard and
heauy sentence of exile, which is a certaine kinde of ci-
uill death, or rather a languishing and continuall dy-
ing, especially to them that haue the honour and safety
of their Prince and Country, in that recommendation,

as we euer both haue had, and haue. Notwithstanding least it might be imputed vn-
to vs hereafter, that this banishment was rather an extraordinary fauour and grace,
then an vnderferved punishment or penalty: we thought it our dutie to let your Ho-
nours vnderstand, that as we are content with patience and humility to suffer, and
support whatsoever you should impose vpon vs for our Religion: so are we bound with
all, to make protestation of our innocencie, according to that of S. Peter: Nemo
vestrum patiatut vt fur, aut latro, aut maledicus, aut alienorum appetitor:
si autem vt Christianus, non erubescat, glorificet autem Deum in isto
nomine. May it please your Lordships therefore to vnderstand, that the quality and
condition of those that are comprehended vnder the selfe same sentence of banishment,
is very different and considerable, both in honour and conscience: among the which
some there are that came voluntarily into prison, vpon a proclamation set out by your
Lordships in the late Queenes dayes and name, with assurance of fauour vpon such
their submission: some came neither voluntarily into the prison, nor into the Realme,
& therefore not subiect to any censure: & all of them haue bene euer most faithfull
seruantes

seruantes and affectionate well-willers of his Majesty, and haue to shewe vnder the great zeale of England his Majesties gracious generall pardon, by which they are restored vnto the peace of his Majesty, and place of true subiectes: since which time they haue committed nothing against his Majesties quiet Crowne and dignity, as being euer since in captiuitie: and therefore in the rigour and extremities of those lawes (which in their best sence and nature were euer held, both extreame and rigorous) cannot be punished by any forme or course of lawe, with so seuer a correction, as aqua & igne interdicti, to be deprived of the benefit of the common Ayre and Elementes of our most naturall and deare Country. Yet sithence it is your Lordshippes pleasure we should be transported, we are content (in signe of obedience and conformity to that we see is your order) for this time to forbear the Realme for a while, and to absent our selues; reputing our selues notwithstanding, as men free from all danger or penalty of lawes; and neither by this fact of banishment, nor by any other act of our necessary retourne into our Country hereafter in worse estate, then your Lordships found vs in the prison, when your Lordshippes warrant came for the carrying vs out of the Realme. And so hoping your honours will conceiue of vs, as of men that haue the feare & grace of God before our eyes, and the sincere loue of our Prince & Country in our hartes, and dutifull reuerence and respect to your Lordshippes in all actions: we humbly beseech your honours, that if we happen for want of health, or other helpes necessary for our reliefe, to retourne hereafter into the Realme, this banishment may not any way aggravate our case, or make vs lesse capable of fauour and grace, then we were the xxj. of September when your Lordshippes order came to remoue vs from post to pillar, from prison to exile: & so desiring God to inspire your Lordshippes (vpon whose resolutions depends the repose of the Realme, and the saluation or perdition of many thousand soules) with his holy grace and assistance in all your most graue and waightie determinations, in most humble and dutifull manner we take our leaue, from the Sea side this 24. of SEPTEMBER. 1604.

His Majesties true and loyall subiectes, and
your honours most humble seruantes,
The late banished Priestes.



AN
ANSWER
VNTO THE
CATHOLIQVES
SVPPPLICATION, PRE-
SENTED VNTO THE KINGS

Maiestie, for a tolleration of Popish
religion in England.

WHEREIN IS CONTAINED A
confutation of their vnreasonable petitions, and
*slaunderous lyes against our late Soueraigne Queene
Elizabeth, whose happie and gracious gouernement,
the Papists in their said supplication do so pe-
remptorie traduce.*

*Together with an information vnto his Maiestie of di-
uers their wicked and treasonable practises, attempted in
the life time of our late Queene his worthy predecessor,
whose life they alwayes sought meanes
to extinguish.*

Wherevnto is annexed the Supplication of the Pa-
*pists, word for word as it was presented vnto the
Kings Maiestie : With some necessarie an-
notations thereupon.*

Written by *Christopher Muriell*
the elder.

Imprinted at London by R. R. for Francis Burton,
and are to be solde in Paules Church-yard at the
signe of the White-Lyon. 1603.

AN
ANSWER
TO THE
CATHOLIC
APPEAL

SENTED BY THE KING

His Majesty's resolution of 17th

February 1704.

WHENIN IS CONTAINED

an account of the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

well as the several reasons, as

Printed at London by A. A. for J. W. 1704

and are to be sold at the same price

as the several reasons, as



TO THE MOST GRA-
cious renowned Christian King;

JAMES *by the grace of God*, of
England, Scotland, France, and Ireland, King,
defender of the true Catholique and Apostolique
faith: All diuine, and celestiall graces, mercies,
and blessings, be multiplied from generation
to generation, for euermore,

Amen:



Most Gracious, and renowned
Christian King, whereas the Pa-
pists, (who vsurpe the name of
Catholiques) hauing posted
vnto your Maiestie, to exhibite
vnto your royall person a Sup-
plication full of vntrueths: I
one of the meanest of your Maiesties most hum-
ble and loyall subiects, mooued with zeale of the
holy and vndoubted true religion, now professed
in *England*; haue thought it not inconuenient
(with your Graces fauour, which I humbly craue)
to answer the chiefe and most materiall points of

A 3

the

An answer to the

the saide supplication, because it tendeth to the greuous slander of our late deceased Soueraigne Queene *Elizabeth*, and also of the noble and worshipfull personages of this your Graces Realme of *England*: and the rather, because I heare that some fauorites of the Romane religion, doe so highly extoll and aduance the learned and eloquent penning of the same, and the imaginary validity and force thereof, that they vaunt that it cannot be contradicted, yet doubt I not but that the plaine verity of this short aunswere will bee of sufficient force to daunt their expectations, and to bewray their vntruthes, to their deserued discredit. The saide Supplication consisteth of seuen seuerall partes, as by persusuall thereof may appeare.

1. The first part is their *exordium*, wherein they pretend *faith and dutifull obedience, and loyalty vnto your Maiestie*, the which protestation I pray God they may effect in verity, in as effectuell & ample manner as they haue in flourishing and glosing shew of wordes professed the same. But I commit that to God who searcheth the harts and reynes, time tries all things: *nil fictum diuturnam esse potest.*

2. In the second part they doe complaine that they were *ouerwhelmed with greuous persecutions, by the seuerity of our late deceased Queene*: We doe not a little maruell that they blushed not to informe your Grace with so manyfest vntruthes, if

Catholiques Supplication. 3

if they supposed (as they in wordes pretend) that God hath blessed you with a wise and vnderstanding hart, rightly to discerne betweene truth and falshood: For I dare boldly affirme that they cannot prooue that any one receiued the sentence of death onely for professing the Romish religion, except treason were thereunto also annexed: And if it may please your most gracious Maiesty to waigh in equall ballance the persecutions (to vse their owne wordes) they suffered either by imprisonment or fining by the purse, (wherewith very few in comparison were touched) your highnesse shall vnderstand that their owne wilfull obstinacie, and not the Queenes Maiesties seuerity vrged the same; for whensoever it pleased them to resort to their parish churches vnto diuine praiers, they had present releasement both of their imprisonment and also of their fines and fees: But seeing that their vniust exclamations inforce me to call to fresh remembrance the most sauage and brutish dealings of the Papists in Queene *Maries* daies, how they then dominered your highnes cannot beignorant, how vnmercifull they did torment vnto death the faithfull seruants and Saints of God, for professing the glorious Gospell of our redeemer Christ Iesus? Some they tormented with most sharpe and long imprisonment, some they whipped with roddes, some they secretly murthered in prison, but the greatest and generall number were sacryficed

4 . . . *An answer unto the*

in the fire, in which kinde of torment they spared none, no not any degrees of persons, not so much as women great with childe, but tormented them to death, euen when the children did fall out of the mothers wombes into the fire, in the view of the Papists, who being past shame and grace, nothing regarded it. Yea such was their raging madnesse, that they digged vp the dead bones of those two godly and learned fathers *Martin Bucer*, and *Paulus Phagius*, and burned them in *Cambridge*: It is manifest vnto the world, that the Papists tortured to death, as graue, as wise, as vertuous, and as learned, and Catholike fathers, as *Europe* affordeth: The records of these things are so manifest, so true, and so fresh in memorie (of many yet liuing) that they cannot bee contradicted. But to returne to our late deceased *Queene*, whereas the Papists doe vniustly charge her, that she was *A grievous persecutor of them*, their assertion consisteth of contrarieties, for after the death of her brother King *Edward*, they vndelayedly persecuted her Grace: in the dayes of *Queene Mary*, they tossed her from prison to prison, threatening her with continuall death, so that she dayly expected the Axe to seuer her sacred head from her Princelie shoulders: and once a precept was given for the executing thereof, to the Lieutenant of the Towre, by the treacherous dealing of one of the Popes minions (then bearing great sway in *England*,) in so much that if the Lieutenant of the Tower

Acts and
Monu-
ments.

D: Sate lisse
in his re-
ple to the
Apo. page
84.

Gardiner
Bishop of
Winche-
ster.

Catholiques Supplication.

Tower had not himselfe presently posted vnto the Court vnto the Queene her sister, to vnderstand certainly her pleasure therein, she had dyed before the Queene had beene acquainted therewith. But in proceſſe of time, ſhee by Gods providence beeing freed from that danger, and her ſelfe enioying the royall Crowne, Scepter, and dignitie of the Realme: did not the Pope deale with her as his predeceſſour did in former time deale with King *Iohn*: By his curſed Bull he curſed and excommunicated the aforeſaid King, & interdicted the whole realme: So that for diuers yeares none were ſuffered to be Chriſtianly buried: he charged all his ſubiects that none of them ſhould releue, helpe, or ſuccour him by any meanes, eyther directly or indirectly, vpon paine of his curſe: ſo that the rebellion of his nobles was ſo great that of force (to procure his peace) he was conſtrained to reſigne both the kingdomes of *England* and *Ireland* into the Popes handes, and did take it againe of the Pope by fee farme, paying one thouſand markes yearly for the ſame. And euen the like he practiſed againſt our late Soueraigne Queene *Elizabeth*: But the ſacred word of God had taught her ſubiects a better leſſon of fidelity, & loialty to their Prince, then to regard his vaine and wicked Bull which by his agents he cauſed to be hanged vpon the *Biſhop* of London his gate. After this he inſtigated a mighty Prince (who is now dead and gone) to attempt his pretended inuincible

Storves
Chro: in
the life of
K. Iohn.
Page. 255.
and 256.

Storves
Chro:
page 129.

An answer vnto the

cible inuasion, and with his manyfold forces vtterlye to subuerte the flourishing state of this Realme, and to extripate (if it had beene possible) the true worship of God. Moreouer also the Pope instigated *Parry, Babington, & Lopez*, and diuers others their confederates to conspire the Queenes vntimely death, he sent also his cursed brood of Iesuites and Seminaries (the firebrands of sedition in all kingdomes) to induce her subiectes to rebellion: whereunto also the Pope (their vnholly father) added his yearely curse at *Rome* with booke, bell, and candle: hereby may you plaine-ly see and perceiue, that the Pope and Papistes which pretend to be (but indeede desire rather to make) Martyrs, did continually persecute her Ma-iesty and sought all the meanes that they possibly could to procure her vntimely death, yet shame they not to crye with open mouthes vnto your Maiesty that they were persecuted. As for our Queene, the only, omnipotent, wise, and al seeing God, preserued her from all their bloody practi-fes, and gaue vnto her an happy, ioyfull, & peace-able end, to his glory, her owne and our comforts, and to their vnspeakeable grieve and sorrow.

3. In the third part, this generation of vipers relate vnto the world their owne *wicked and tre-cherous endeouers to induce some, to some now liuing, to aspire vnto the royall dignity of this kingdome*. O cursed Parasites and falsharted Papists, cannot you be solliciters of mischief, but you must needes brag

Catholiques Supplication.

brag thereof, it argueth that discord and rebellion are the chiefest vertues (if I may so say) of your new and false Catholique Romish religion. But most gracious King, let vs praise and glorifie God, who hath so directed your godly proceedings by his holy spirit, and hath also giuen you wisdom & fortitude to rely vpon his diuine prouidence, who worketh all things for the best, to them that serue & loue him. And that it hath now pleased God to crowne your royal head with the crownes of these kingdoms of *England, France & Ireland*, it cānot be any wise imputed vnto the Papistes, for they were (like traitors) wholly bent another way, vntill they perceiued that their designs were in vaine, & their hopes frustrate. For no sooner had it pleased God to cal vnto his mercie our gracious Queene (who at & before her death resigned vnto your highnes, as vnto whō of right it appertained, the royal scepter of al her dominiōs) but that once her, now your most faithfull nobles, caused your rightful title vnto al her kingdōs, to be by open proclamation published vnto the world, the vndoubted trueth of which your royal & lineal dissēt, together with the spirit of God working in their hartes to acknowledge the same, hath so vnited the harts & mindes of al the nobility, clergy, and comminalty of this land, that al (the Papistes excepted) doe ioy to behold your royall face, and are ready to serue, honour, and obaye you, with their bodies and goodes euen vnto death: The Lord bleffe and preserue you from the practises and conspiracies

An answer to the

of the wicked Romanists (for surely they hate you in their heartes because you professe the Gospell of Christ as your predeceffour Queene *Elizabeth* did) who if (notwithstanding their flourishing shewe of words) their wicked and desired expectations had bin effected, when the general inuasion of this land was intended (your Maiesty knoweth by whō) neuer had your Grace inioyed the scepter of these kingdomes of *England* and *Ireland*, yea hardly (if they could haue effected the contrary) should you haue reteyned the kingdome of *Scotland*, which then (and now also God be thanked) you possesse, quietly.

4. In the fourth part they doe greenuously complaine of two euils that doe vexeth their hartes: The first is, that this Realme of *England* is deuided into foure religions, to wit, protestants, Papists, Puritans, & Athists, ouer al which the Protestantes did domineere al the raigne of our late disceased Queene: Thus much we do truly, to the glory of God confesse, that all such as did professe the sacred Scriptures, were protected first and principallie by God, next by her Maiesty as an instrument from God, against the tyranny of the Pope, and all bloud-thirsty Papists: and that the Barrowistes (who may most iustly of al other among vs be termed Puritanes) as Iesuities which are the Popish Puritanes amongst them, & all Pharisaicall Iusticiares, together with all turbulent Athists, (if any such be) which haue sprong vp in this flourishing time of the Gospel as euil weeds amongst

Catholiques Supplication. 9

amongst good Corne, haue beene continually repelled by the preaching of the Gospell, by the wise aduised and faithfull ministers, and dispensers thereof in this kingdome. And we are fully assured that the saide religion is so firmly established and founded vpon the sacred Scriptures, yea euen vpon Christ Iesus that sure rocke, and is so mightilie defended with the two-edged sword that proceedeth from the mouth of God, which is able to cast downe strong holdes, and euery high thing that shall exalt it selfe against God and his true Church: that the gates of hell (that is to say, the Diuell himselfe, nor cursed Pope, turke, heretique, Infidel, Papist or Athiest) shal neuer be able to preuaile there-against so long as the worlde endureth. The second thing they complaine of is, that *warres and bloudshedde haue seldome ceased, Taskes and Subsidies neuer so many, discontented mindes innumerable.* Beholde the children of the Diuell cannot but lye, for their father the Diuell hath beene a lyar from the beginning: How iniuriously doe they charge that blessed buried corpes whose spirite is in glory, with these vntruthes? did not euery man sit vnder his owne Vine, and eate the labours of his handes quietly, and peaceably without molestation, fortie and foure yeares and better to the great admiration of the worlde? * If it please

* See the Kings owne testimony of her Majesty in the latter end

B 3.

your of the preface prefixed before the booke of instructions to his sonne. The words are these. But notwithstanding since there is a lawfull Queene there presently raigning who hath so long, with so great wisdom and felicity gouerned her kindoms, as (I must in true sincerity confesse) the like hath not bin red nor hard of either in our time, or since the dayes of the Romane Emperour *Augustus, &c.*

An answer vnto the

your gracious Maiestye to peruse the Chronicles, you shall finde, that no King nor Queene before her time hath euer gouerned this realme in so godly peace and Christian vnitie, so long time protecting it most miraculously against the tyrannie of the Pope, and all other forraine and domesticall enemies. Moreouer, her Maiestie hath bene a nourishing mother, and a louing Neighbour vnto diuers Princes, countries and states about her (as their consciences can witnesse) and their ingratitude cannot but acknowledge, if not requite, and graciously protected she the distressed people from the bloudie tyrannie of their implacable, insolent, and cruell enemies. Yet hath she resigned her Kingdomes vnto your Gracious Maiestie in such state as your owne eyes doe now and long may behold, and the world doth admire. And no doubt, but as the Protestants haue bene faithfull vnto her, so will they also be vnto your Maiestie: wherefore let all faithfull Christians, extoll, praise and magnifie, the omnipotent and onely wise God, who hath waged his battels by hir hand, being (in the respect of her sex) a poore Grashopper (in mans iudgement) against all the enemies of his sacred Church, as he waged battell against *Pharao* and all his hoast, with an armie of Grashoppers: And therefore let the Papists cease to publish so great vntueth, redounding vnto their owne perpetuall shame and discredit for euer.

5. In the fift part, they make their humble sute vnto

Catholiques Supplication.

Pr.

vnto your Grace, that they may obtaine freedom to
use the Romish religion freely without molestatiō, though
not openly, yet secretly, alledging two reasons: the first is,
that because they be restrained of that libertie your
kingdomes is abhorred of all kingdomes that professe
the Romish Religion. The second reason is, that it
would be a ioyfull thing to all the said Kingdomes,
to graunt them their said sutes. And to the end to
induce your Grace to graunt their requests, they
alledge two arguments. The first is, that the now
French King yeelding to the Papists to secure the use of
the Romish religion, they honored him with these vine-
rable titles, *Pater patriæ, et pacis restitutor*. If it be
true that he now deserueth these honourable titles,
why then since that time hath not that honorable
King been freed from the dangerous conspiracie
of the Papists, who haue diuers times since sought
to murder him? If it please your renowned Maie-
stie to peruse the trecheries of the Papists, you shal
find that they haue greater murdering harts then
curst *Caine*, who murdered his own brother. For
to omitte the many and continuall treasons and
conspiracies of the Papists against our disceased
Queene, did not a gracelesse Monke poison King
John? did not a curst Friar of *France* murder with
a poysoned Pen-knife the last disceased French
King? did not the Bishops, Monkes, Friars & Iesu-
ites of *Spaine*, cause the kings eldest sonne of *Spaine*
to be murdered, in letting him blood? did not the
Papists of *France* vrge the King of *France* to comit
a tra-

*In vita Pij
quinti.*

An answer to the

a tragicall Butcherly massacre at *Paris*, in poysoning the Queene of *Nauarre*, and in a brutish butcherly order to murder the most part of the peerelesse Nobilitie in *France*, their wiues and children, with a great number of the common people in diuerse parts of his realme : So that in one yeare by one meanes and others, they did massacre a hundred thousand, as by their owne histories it doth appeare. But why should I stay vpon recitall of particularities? doth not the bloudie Inquisition at this day testifie, that this tyrannie is still continued in *Spaine*, in *Rome*, and amongst other their confederates? Beholde the fruites of the professors of the Romish Religion.

The second argument is drawne from the graue and wise counsell of Salomons Counsellors vnto Roboham (*si loquaris eis bona verba, &c.*) This Text is as rightly alledged, as the deuill alledged the Scripture vnto our Sauour Iesus Christ, when he tempted him: for there was no request made vnto Roboham as concerning religion, but onely for a mitigation of greuous exactions. And the Counsell of Salomons counsellors in that behalfe, was both wise, right, and good.

But in causes of religion, O most renowned King, let the sacred Scripture be your direction, and preferre them before and aboue all worldly policie, royalties, dignities, and honours whatsoever: for therein consisteth your true honor, your true wisdom, your true authoritie, and royall dignitie.

Catholiques Supplication.

13

dignitie. *Moses* teacheth from the mouth of God, Deutero: the 15. chapter & 6. verse. that if thy brother the sonne of thy mother, or thy owne sonne, or the daughter of thy wife that lieth in thy bosome, or thy friend that is as thy soule, shal intise thee secretly, saying, *Let vs go serue other gods*: thou shalt not consent to him, nor heare him, neither shall thy eye pittie him, nor shew mercie, nor keepe him secret: but thou shalt kill him, thy hand shall bee first vpon him to put him to death. And our Sauour Iesus Christ hath assured vs, that if we confesse him before men, he will confesse vs before his heauenly Father. And if we denie him before men, he will denie vs before his heauenly father. And whosoever loueth Father or Mother, brother or sister, wife or children, or any worldly honour, riches, dignitie, or regalitie, more then him, is not worthy of him: for we cannot serue two Maisters, for we shall rather loue the one and hate the other, or els we shall hate the one and loue the other. And to this effect serueth the perswasion of *Eliha* vnto the *Israelites*, *If God be God, serue him, &c.* Therefore let the feare of God and his sacred word, be your direction; Let it bee a Lanthorne to your feete, and a light vnto your pathes, that God may bee with you and blesse you in all your actions. And then (as the Apostle saith) *If God bee on your side, who can bee against you?* But if God be against you, who can bee with you? For most gracious King, if all the Kings and Potentates in the world

C

did

An answer to the

did loue, fauour, and honour you, what is it to the purpose if God be against you : And therefore the Lord blesse you with his grace and holy spirite, that no worldly thing may seperate you from the loue of God, which is in Christ Iesu our Lord, Amen.

6. In the sixt part they imploy their wits to perswade your most gracious Maiesty, that their religion is venerable for antiquity, constant for cōtinuance, irreprehensible for doctrine, inducing to all vertue and piety, maintained by the first Christian Emperors, sealed with the blond of millions of Martyrs, &c. we do not a little maruel that they be not ashamed to auouch so great vntruthes. But it is truely saide (*amisso pudore omnis virtus ruit*) for if their ascertions were true, why hath one Pope caused the dead corpes of his predecessor to be digged out of his graue and to bee dismembred, and haue condemned him for an heretique, and all his workes for heresie? And the next successor hath ratified the first dismembred Pope to be good and Catholique, and all his workes Catholique : wee must needes be here in a Labyrinth, not knowing how to iudge which is the Catholique Pope : the condemnor, or the condemned, haue not some Popes beene condemned and depriued by generall counsels? hath there not beene two Popes at once, and sometimes three, and euery one hath cursed other, and ex-

blow
bib

Catholiques Supplication.

13

communicated others, and fought bloudy battelles one against another, to the disturbance of all Christendome, and the shedding of the bloud of many thousand Christians? And hee that was the valiantest tyrant, was the most religious Pope. But to let them passe; let vs remember *Constantine* the Emperour, who first indowed the Pope with statly reuenues: But in his dayes where was their holy bread, and holy water? where were their pardons of free remission of sinnes, both veniall and deadly? (soulde now for money throughout Christendome to redeeme soules out of purgatory) where was their Ladyes Chappell, their Ladyes Masses, their pilgrimages to Saint *Iames* of Compostella, &c? Where was their praying to Saintes? Where was their dyabollicall authority to depriue Kings and Emperours of their kingdomes, and to dispose of them at their free will and pleasure? Where was the supremacie of the Pope vniuersally ouer all Realmes, Kings, and Emperours, and ouer all degrees of persons spirituall and temporall? but it hath beene since great honour for an Emperour to leade the Popes horse by the bridle, and for a King to hould his stirrope, yea for an Emperour to be a foote-stoole to the Pope to treade on when hee went vpon his horse: This Luciferian pride was not heard off

An answer to the

in *Constantines* time, nor long since: and as for the religion that was professed in those dayes and long before *Constantines* time, it was the same religion that we in England doe now professe. And it is for certaine that the Heathenish and Infidell Emperours, both long before *Constantines* dayes, and long since, did persecute the now professed religion in England, and that it was sealed with the bloud of many Martyrs, adorned with the vertues of many thousand confessors, beautified with the bloud of the pure and Immaculate virgins: neither were the Bishops of Rome in those dayes, freed from the said persecutions. But when Infidell Emperours by Gods diuine prouidence ceased their tyranny; Then the Luciferian Popes by degrees and steps climing the highest staffe of the ladder of pride, did so farre exceed in haughtinesse of hart, insolencie and tyranny, that they first did shake off the lawfull authority of Emperours in the electing and admitting the Pope, and then presently after, they did domineere and tyrannise ouer Emperours, Kings, and all degrees of persons spirituall and temporall, so that it is to be doubted whether the heathenish Emperours in their time, or the irreligious Popes in their time haue persecuted and tormented to death the greater number of faithfull Christians and the Saints of God. It is superfluous to rehearse the stories of these things, seeing they be recorded in all Ecclesiasticall Histories, and in the Chronicles of all king-

Catholiques Supplication. 17

kingdomes: And we are perswaded that your grace hath both seene and read the Historie of these bloudy tragedies: But of latetime the Pope hath beene well plumed of his borrowed fethers, and his Luciferian pride somewhat depressed: Yet, if the Papists will so be content, we will ioyne with them to procure that seuerall and free counsell may beheld in Christendome, whereunto both Papistes and Protestantes may freely repaire, that thereby the Church of Christ may haue peace, and the ignorant may be confirmed in the true faith: and to this purpose hath one of our learned Diuines offered himselfe to dispute with any Papists whosoever (and many other will doe the like) so that his person may be secured from perrill. This I pray God that it may be effected, and that he that is the true God may be worshipped of all, and that *Baall* may be vitelly forgotten, that all Christian kingdomes agreeing in true doctrine and sinceere truth may ioyntly acknowledge one verity, one faith, one baptisme, one religion, and one onely God in Trinity, and Trinitie in Vnity, the Father, the Sonne, and the holy Ghost, Amen.

*D. Sutcliffe
in the re-
ply to
Therward
Moore.*

7. In the seauenth and last part they make a sollemne professiō before God & his holy Angels, of as loyall, as obedient, and immaculate allegiance to your Grace, as euer did faithfull subiects in Scotland or England vnto your progenitors, and intend sincerely and truly with goods and lines to serue your Grace for

An answer to the

confirmation whereof they confesse *merite in obeying, and demerite in disobeying, and therefore cannot but in soule be greivously tormented for the least preuarication*: This protestation is indeede with a flourishing shew of good wordes, let the fruites of their obediences trye the veritye thereof: where was the fruites of their obediences in the dayes of their annointed Queene now deceased that they may haue merite for it? These Romanists haue sugered wordes, but their harts be full of deadly poyson for although they be a generation of vipers, yet they can change their shape into an Angel of light, to deceiue the very elect, if it were possible. The world can testifie that the manyfoulde treasons and conspiracies of the Papists, were sufficient testimonies of their demerit: And if they must needs be *tormented in soule & cōscience for their least preuaricatiō*, needs must thousands of their souls & consciences be tormēted for their many treasons & conspiracies, against their late annointed Queene now deceased. But whatsoever they professe in wordes, it is impossible so long as they professe the Romish religion to bee faithful subiects vnto your grace, for this is a maxime in the mindes of most papists, *fides non est seruāda cum hereticis*, and we are sure that the Pope hath censured al Protestant Princes for heretiques, and their religion for heresie: Therefore whatsoever they professe in wordes, they cannot serue God and the deuill, neither can they truly serue and obay

Catholiques Supplication.

obaye you and the Pope: (Two so great contrarieties cannot concur in one subiect) And thus I conclude, praying to God (as our bounden dutie requireth) that of his great goodnesse, he will vouchsafe to blesse, preferue, and defend your royall maiesty, our noble Queene, and all your Princely Children, from all your enimies both forraine and domesticall, spirituall and temporall, and from the treasons and conspiracies of all Romanists: That your sacred Maiestie and your posterity, may liue and raigne ouer vs in the feare of God, and to his honour and glory, in regall dignity, happy prosperity, godlie peace and vnity, and that after this life, you may haue celestially felicitie in the life to come for euermore, Amen.

*Your Maiesties most humble
and dutifull subiect*

CHRISTOPHER
MVRIEL, Senior.

more than
the world
can give
you
and my
happy
protection
of God, and
his
glorious
name
in
the
name
of
the
Father
and
the
Son
and
the
Holy
Spirit
Amen

Respectfully,
 [Signature]

CHRISTOPHER
MAYNARD



THE CATHOLIKES SVPPPLICATION.

*Most puissant Prince, and orient
Monarch,*



Vch are the rare perfections and
admirable gifts of wisedome,
prudence, valour and iustice,
wherewith the bountifull hand
of Gods diuine Maiestie hath
endued your Maiestie, as in the
depth of your prouident iudge-

ment, we doubt not but you foresee what concer-
neth both the spirituall and temporall gouerne-
ment of all your kingdoms & dominions. 2. Not-
withstanding your Graces most afflicted subiects
and ^a deuoted seruants, the Catholikes of Eng-
land, partly to preuent sinister informations, which
happily may possesse your sacred eares, before our
answere bee heard; partly almost as men ouer-
whelmed with ^b persecutions for our conscien-
ces, wee are enforced to haue speedie recourse in
hope of present redresse from your Highnesse, and
to present these humble lines vnto your royall per-
son to pleade for vs some ^c commiseration and
faueur.

^a I pray
God that
your Maie-
stie neuer
stand in
need of
their ser-
uice.
^b Neuer
well but
when their
heads are
hatching
rebellion.
^c As you
deserue, so
I pray God
you may
haue.

D

The Catholiques

d Nay, what desperate and vnnaturall designements will they not, to their power, at the Popes cōmandement attempt against the? for they hold it a matter of great merit at the Popes cōmandemēt to kill and murder their lawfull Princes. See Parry his Treasons, Squire his treasons: Likewise Peter Barriere, and John Chastell, their

faueur. 3. What d allegiance or dutie can any temporall Prince desire or expect at his vassals hands, which we are not addressed to performe? How many Noble-men and worthy Gentlemen, most zealous in the Catholike Religion, haue endured some losse of lands and liuings, some exile, others imprisonment, some the effusion of bloud & life for the ^e aduancement of your blessed Mothers right vnto the scepter of *Albion*? Nay, whose finger did euer ake, but Catholikes, for your Maiesties present title & dominion? How many ^f fled to your Court offering themselues as hostages for their friends, to liue & die in your Graces & quarrel, if euer Aduersarie had opposed himself against the equitie of your cause? If this they attempted with their Princes disgrace, to obtaine your Maiesties grace; what will they do? nay, what wil they not do, to liue without disgrace in your Graces faueur? 4. The maine of this Realme, if we respect Religion (setting pettie sects aside) consisteth vpon foure parts: Protestants, who haue dominiered all the former Queenes dayes: Puritanes, who haue crept vp apace among them: Atheists or Polititians, who were bred vpon their brawles and contentions

desperate attemptes against the French King, Iesuites Catechisme 3. booke, page 148. 155. ^e Busie fellowes, that would take in hand such treasonable actions before they had acquainted the partie for whom they vndertooke them the. cwith. Iesuites Catechisme 3. booke, page 138. ^f Happie is that countrie, that is rid of them, for it is better haue their roome then their companie. ^g His Maiestie in publique Print acknowledgeth (and euer did) that Queene *ELIZABETH* was lawfull Queene, and therefore must those that so offered themselues, by the Kings owne testimonie be traytors.

Supplication.

tentions in matters of faith : And Catholikes, who
as they are opposite to all, so are they detested of
all, because Errour was euer an enemy to Truth.
Hardly all, or any of the ^h first, two, three can be ^h No
suppressed : and therefore we beseech your Ma- ^{thanks to}
iestie to yeeld vs as much fauour, as others of con- ^{them, for if}
trarie religion (to that which shall bee publicly ^{their de-}
professed in England) shall obtaine at your hands. ^{seignes}
For if our fault be like, or lesse, or none at all; in ^{could haue}
ⁱ equitie, our punishment ought to bee like, or ^{beene ef-}
lesse, or none at all. The Gates, Arches, and Pyra- ^{fected, all}
mides of France proclaimed the present King ^{protestants}
Patris & pacis restitutor, because that kingdome ^{throates}
being well nigh torne in pieces with ciuill warres, ^{had beene}
and made a pray to forraine foes, was by his pro- ^{cut long}
vident wisdom and valour acquitted in it selfe, ^{agone: call}
and hostile strangers expelled; the which he prin- ^{to minde}
cipally effected by condescending to ^{the year}
^k tollerate them of an aduerse religion, to that was openly ^{1588. and}
professed. Questionlesse, dread Soueraigne, the ^{then iudge}
kingdome of England, by cruell persecution of ^{whether it}
Catholikes, hath been almost odious to all Christi- ^{be so or}
an Nations : Trade and traffique is decayed, wars ^{not.}
and bloud hath seldome ceased, Subsidies and ^{i They}
taxes neuer so many, ⁱ discontented minds innu- ^{pleade in-}
merable; all which your Maesties princely con- ^{justice a-}
niuencie to your humble Suppliants, the afflicted ^{gainst the}
^k Catho- ^{Kings Ma-}
^{been since}

D 2

Catho-

that time freed from the danger of Papists, search the *French Chronicles*, and
you shall finde the contrarie. I None (or very few) discontented but Papists,
whole heads do alwayes ake but when they are working of treasons, and draw-
ing of others into the same state of discontentment with them.

The Catholiques

m The Pa-
pists haue
caused
more
stormes &
tempests to
arise in this
land, then
all other
Sects be-
sides that
they can
inuent
names for.
Who but
Papistes
sought
meanes to
induce the
late Earle
of Essex (if
he would
haue beene
a traytour
to his
Prince) to
be a Pen-
cioner for
the King
of Spaine?
Earle of
Essex his

Catholikes, will easily redresse, especially at your Highnesse ingresse. *Si loquaris ad eos verba lenia, erunt tibi serui cunctis diebus*, said the sage Counselors of *Salomon* to *Rehoboam*. For enlargement after affliction resembleth a pleasant gale after a vehement m tempest: and a benefit in distresse doubleth the value thereof. 5. How gratefull will it be to all Catholike Princes abroad, and honourable to your Maiestie, to vnderstand how Queene *Elizabeths* n seueritie is changed into your royall clemencie: and that the lenitie of a man reedified that which the misinformed anger of a woman destroyed: That the Lion rampant is passant, whereas the passant had beene rampant? How acceptable shall all your subiects be to all Catholike countries, who are now almost abhorred of all, when they shall perceiue your Highnesse prepareth not pikes and prisons for the professours of their faith, but permitteth them Temples and o Altars for the vse of their Religion? Then shall we see with our eyes, and touch with our fingers that happie benediction of *Esay* in this land, that swords are changed into ploughs, and launces into sithes. And all Nations admiring vs will say, *Hi sunt semen cui benedixit Dominus*. Wee request no more fauour at your Graces hands, then that

owne Apologie. Yet had they vnder-hand acquainted therewith the late Lord Treasurer Sir *William Cecil*, insomuch that if the Earle had consented vnto them, presently had he beene entrapped. *Watson* the Priest in his booke of *Quod libetts*. n A manifest slander of hir Maiestie, for she was farre more mercifull vnto them then euer they deserved. Nay the Priests themselves in their own bookes acknowledge the iustice of hir Maiesties lawes against them. o To offer sacrifice vpon vnto their Popish Idols.

Supplication.

that wee may securely professe that Catholike religion, which all your happy Predecessours professed, from *Donaldus* the first conuerted, vnto your Maiesties peerelesse Mother last martyred. 6. A

Religion venerable for antiquitie, maiesticall for amplitude, constant for continuance, irreprehensible for doctrine, inducing to all kinde of vertue and pietie, disswading from all sinne and wickednesse. A Religion beloued by all primitiue Pastours, established by all Oecumenicall Councils, upheld by all ancient Doctors, maintained by the first and most Christian Emperours, recorded almost alone in all Ecclesiasticall Histories, sealed with the bloud of millions of Martyrs, adorned with the vertues of so many Confessors, beautified with the puritie of thousands of Virgines, so conformable to a naturall sence and reason, and finally so agreeable to the sacred text of Gods word and Gospell. The free vse of this Religion we request, if not in publike Churches, at least in priuate houses; if not with approbation, yet with toleration, without molestation. 7. Assure your

Grace that howsoeuer some Protestants or Puritanes, incited by morall honestie of life, or innated instinct of nature, or for feare of some temporall punishment, pretend obedience vnto your Highnesse lawes; yet certainly the onely Catholikes for conscience sake obserue them. For they defending that Princes precepts and statutes oblige no subiect vnder the penaltie of sinne, will little

p *D. Sutcliffe* in his challenge vnto *N. D.* hath proved the contrarie, chap. the 2. page 27.

q Therein I thinke they speake more truly then they are aware of.

r Are the chiefest stirrers vnto rebellion in all Christian commonwealths.

s A meere vntrueth, for no Protestants maintaine any such position.

The Catholiques, &c.

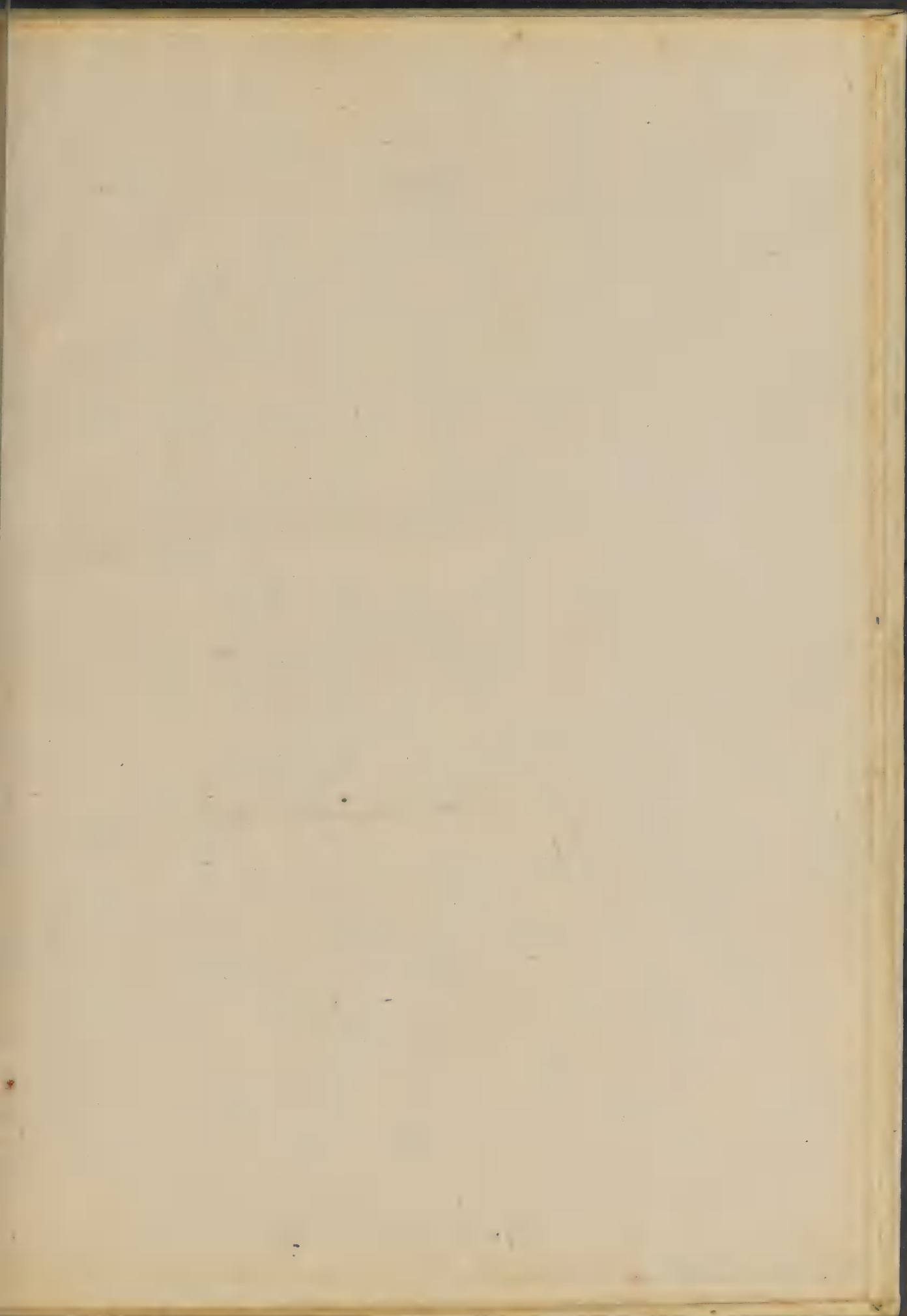
care in conscience to transgresse them which principally are tormented with the guilt of finne. But Catholikes confessing merite in obeying, and demerite in transgressing, cannot but in soule be grievously tortured, at the least preuarication thereof. Wherefore most mercifull Soueraigne, wee your long afflicted subiects, in all dutifull submission, protest before the Maiestie of God and all his holie Angels, as loyall obedience, and as immaculate allegiance vnto your Grace, as euer did faithfull subiects in *England* or *Scotland* vnto your Highnesse Progenitours; and intend as sincerelie with our goods and liues to ^t serue you, as euer did the loyallest Israeliets King *David*, or the trustie legions the Romane Emperours. And thus expecting your Maiesties customarie fauour and gracious bountie, we rest your deuoted Suppliants to him whose hands do manage the hearts of Kings, and with reciprocate mercie will requite the mercifull.

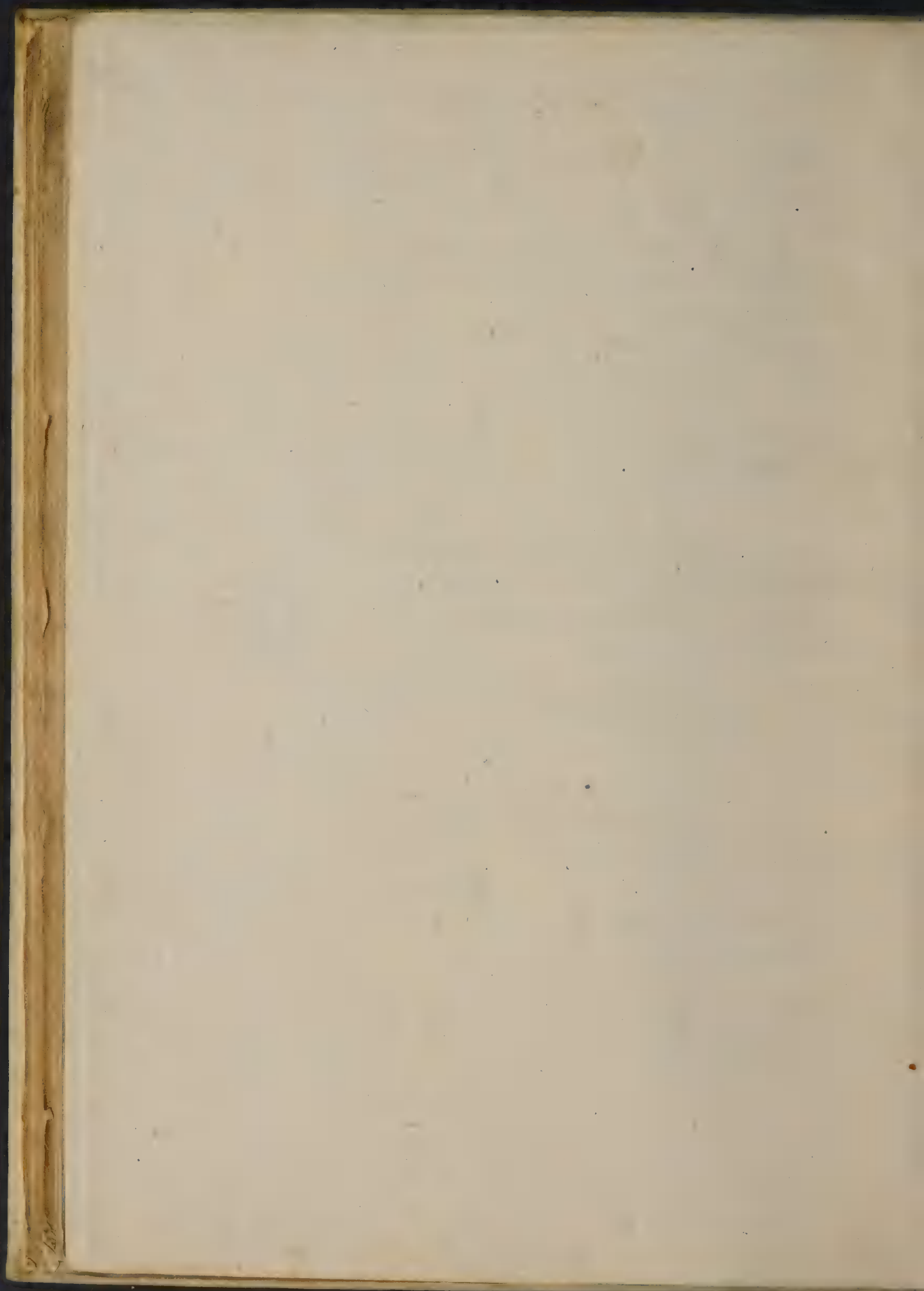
As long
as your
Maiestie
will serue
their pur-
poses, but
no longer.

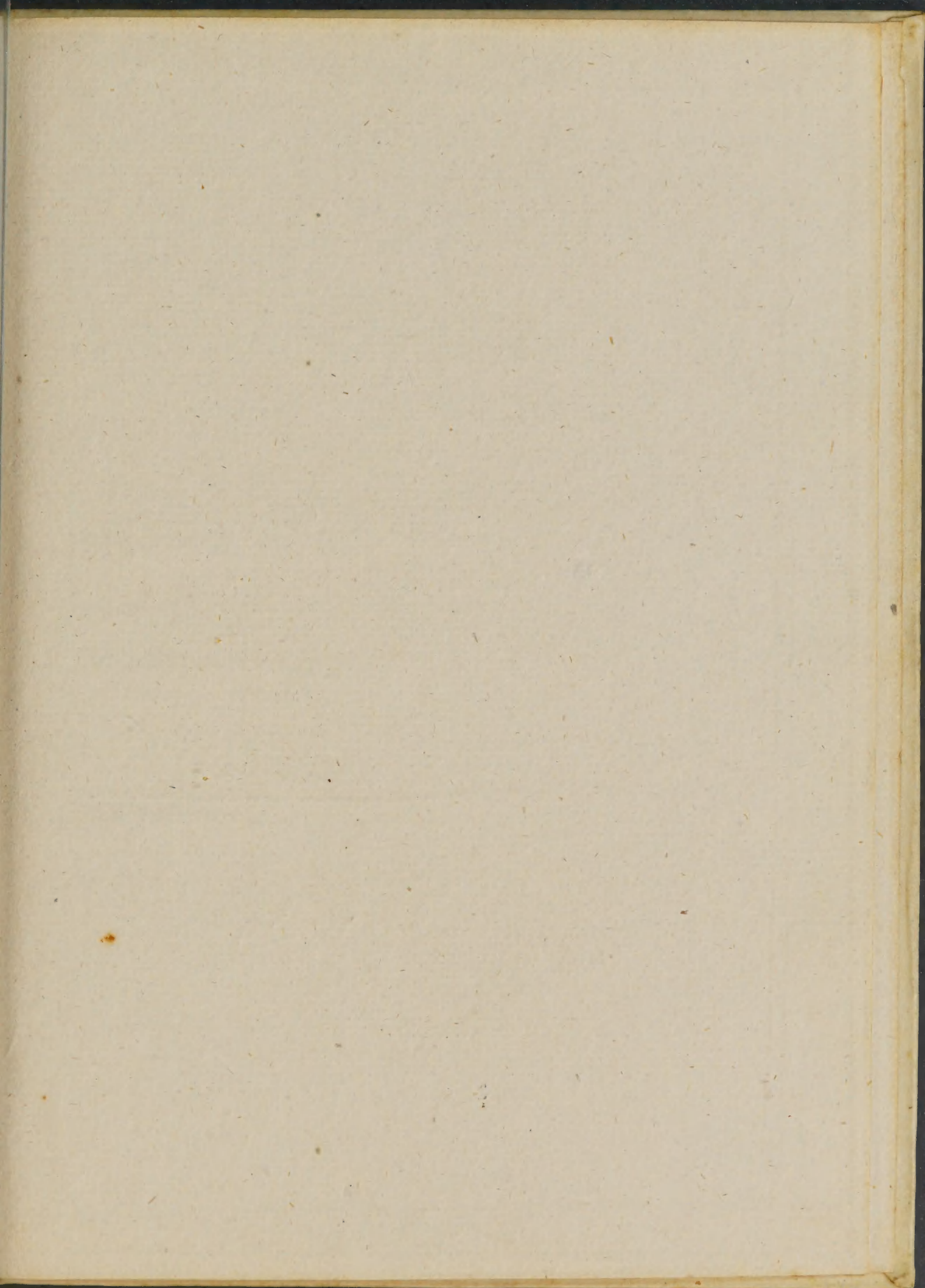
*Let them all, oh Lord, if it be thy will, be conuerted,
and agree with vs in one trueth, Amen.*

*Your sacred Maiesties most
deuoted Seruants,*

*The Catholikes of
England.*







GEO. PEARSON

230.2

P4457

1604

c. 1

34 64577

145409

3464577

12426

